

THE  
COVENANT  
BETWEE NE  
GOD AND MAN.

*Playnely declared in laying  
open the chiefeſt points  
of CHRISTIAN  
RELIGION.*

*Divided into foure Parts.*

The Contents whereof are in the  
page next after the  
Epiſtle.

2. COR. 12. 9.

*My grãce is ſufficient for thee.*

---

L O N D O N

Printed by W. Stansby for R. Meighen and  
T. Jones, and are to be ſold at their ſhop  
neere St. Clements Church without  
Temple Barre. 1616.



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TO THE RIGHT  
WORSHIPFULL MR.  
MAIOR, and the rest of the  
*Magistrates of the Towne and*  
*Libertie of FEVERSHAM in KENT,*  
and also to all others there, and there-  
about, that feare GOD vnfaynedly, and  
continually looke for the appearing of  
IESVS CHRIST our LORD, for  
*their euerlasting saluation, I. F. wisheth*  
*daily increase of spirituall grace in this*  
life, and after inheritance in Gods e-  
ternall Kingdome, through  
*our Lord Iesus*  
*Christ.*

**T**H E consideration of  
Gods dreadfull iudge-  
ments, powred vpon  
dissembling hypocrites  
and dis-obedient per-  
sons in the Church, as they are men-  
tioned

A 2

## THE EPISTLE

tioned in the Word of God, and obserued of the Faithfull in all ages ; and the comparing of our daies with former times, whereby wee may see how the same sinnes now raigne, for which the Iewes long since were punished, the candle-sticks of the Gospell were remoued out of the seuen famous Churches in *Asia*, and almost all other Churches planted by the Apostles are destroyed, hauing their lamps quenched, and their lights put out by the *Pope* and *Mahomet*, by the great *Turke*, and the *Sophies* of the *Persians* ; and how the same iudgements which heretofore haue light vpon the vngodly, burne among our neighbours on each side, and of late by famine and fearfull sicknesse haue alreadie begun to spread themselues among vs; bring often to my remembrance that saying of the Prophet *Amos*, Chap. 3. vers. 4. &c. *Will a Lyon rore in the Forrest, when he hath no prey?*



## DEDICATORIE.

prey? Or will a Lyons whelp trie out of his den, if he haue taken nothing? can a Bird fall in a snare vpon the earth, where no fowler is? or will he take vp the snare from the earth, and haue taken nothing at all? or shall a trumpet be blowne in the Citie, and the people bee not afraid? or shall there be euill in a Citie, and the Lord hath not done it? Surely, the Lord God will doe nothing, but he reuealeth his secret vnto his seruants the Prophets. The Lyon hath rored: who will not be afraid? the Lord God hath spoken: who can but prophesie? And this seriously pondred may make all the faithfull afraid, lest the fulnesse of vs Gentiles bee well-neere come in, and lest our posteritie and successors should be deprived of the Word of God, the meanes for the saluation of all Gods elect, and so be disinherited of the Kingdom of heauen, wherein onely is ioy, life, and happinesse for euer-more. For monstrous pride, cruell oppression, craftie

A 3      dealing,

## THE EPISTLE

dealing, vnſatiabſe couetouſneſſe, vn-  
 cleanneſſe of life ſo aboundeth, and  
 there is ſuch ſecuritie in all, ſuch con-  
 tempt in many, and ſuch negligence  
 in the beſt, that howſoeuer wee may  
 hope for ſome good, ſurely there is  
 great cauſe to feare much euil. Where-  
 fore, as the Churches in former times  
 both before and ſince Chriſt, haue  
 alwayes had this onely meanes, to  
 preuent Gods greater iudgements, e-  
 uen to breake off their ſins by ſome  
 rare kind of repentance, & ſolemne-  
 ly to renew the couenant of God: ſo  
 haue I, according to the ſmall talent,  
 the Lord hath beſtowed vpon mee,  
 indeuoured with great deſire in this  
 ſhort Treatiſe, to lay open before the  
 eyes of the ſimple, the manner of the  
 couenant betweene G O D and Man,  
 that our hearts being pricked with  
 ſorrow for our ſinnes, as theirs were  
 which heard *Peter* preach, *Act. 2. 37.*  
 and our ſoules melting for feare of  
 Gods



## D E D I C A T O R I E.

Gods iudgements, as did the heart of *Iosiah* at the hearing of the Law, 2. *King.* 22. 11, 19. we may be stirred vp to lay hold of mercy, before the Lords hand take hold on iudgement, and most solemnely to renew the couenant betweene God and vs, as the Iewes did both, *Ezra* chap. 9. and 10. and *Nebem.* chap. 8. and 9. and 10. For, except there be some reconciliation made by our repentance, and renewing of the couenant, whiles there is time and grace offered, it is vndoubtedly true, that the Lord will either weede out from among vs the great sinners, and bring the rest into the bond of the couenant, as hee did with the *Israelites* a little before they entred into the promised *Canaan*, *Deut.* 4. 3, 4. or else he will vtterly cast vs off, and giue vs vp to reprobation, and in his secret and vnsearchable wisdome referue a small remnant according to the election of grace, as



## THE EPISTLE

hee did with the Jewes at the first  
comming of Christ in the flesh. And  
because of our selues wee are vnto-  
ward to euery good worke; and plen-  
tie, pleasure, and securitie, are great  
impediments to many, my hearts de-  
fire and prayer to God hath beene,  
and is, that hee would breed in vs by  
his holy Spirit like feeling of our sins,  
as *Salomon* had after his fall, and like  
affection as he had, that wee may say  
as hee did in the booke of his repen-  
tance, which commonly is called the  
booke of the Preacher, *Vanitie of  
vanities, saith the Preacher: Vanitie of  
vanities, all is vanitie, &c.* throughout  
that whole booke, and so treading  
vnder our feet whatsoeuer in this  
world hindreth vs from godlinesse,  
wee may haue our mindes set on hea-  
uenly things, with patience run the  
race that is set before vs, looke sted-  
fastly vnto Iesus Christ, the Author  
and finisher of our Faith, and lastly,  
receiue

## DEDICATORIE.

receiue the end of our faith, euen the saluation of our soules. In the meane space, I humbly beseech all that feare God vnfaignedly & from their hearts, that for the tender mercies of God in Iesus Christ, for the continuance of the Gospell among vs, for our posterities and successors sakes, who shall possesse the earth for their time, when wee are gone and swept away, that they would not cease night nor day, continually to bee importunate with the Lord by earnest and heartie prayer, for the continuance and increase of his graces, that true godlines may dwell in our land, and abundance of peace with all prosperitie, whiles the Sunne and Moone endure, knowing that the prayer of a righteous man auaileth much, if it be feruent.

Now, Right Worshipfull, and my deare Brethren in Christ, though it needeth not to render any reasons, why I dedicate this small Treatise to  
you,



## THE EPISTLE

you, notwithstanding to omit others, these two causes I thinke meet here to be mentioned. First, that this may be a publike testimonie of the heartie loue which you beare to the Gospell of Iesus Christ, and which you haue plentifully declared many wayes to the glorie of God, the comfort of others, and the peace of your owne soules. Secondly, that by this meanes I may declare the loue that I beare, not onely to all that call on the name of the Lord in sinceritie, but specially to you, who haue often heard the chiefe points of those things publicly deliuered, which are here set downe in writing. And if herein the Lord my God vouchsafe mee this fauour, that I may bee his instrument (though most vnworthy, as he knoweth very well) to minister some small comfort to any of the least of his seruants, I shall obtayne the thing I specially desire of God through Iesus Christ



DEDICATORIE.

Christ our Lord. The God of glorie,  
and Father of all mercies, conti-  
nue the Gospell of his Sonne  
Iesus Christ among you  
for euer-more.

( \* \* )

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THE

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THE CONTENTS  
OF THIS TREATISE.

*It is divided into foure principall parts.*

- I. The first Part is of Mans  
state by Nature and Grace, and  
is declared in five  
Chapters.

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pag. 28.  
2. The

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THE GOSPEL  
CHAP. III.



(I)



THE  
Covenant betweene  
G O D and M A N.

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THE FIRST PART.

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CHAP. I.  
*Of Mans good Creation.*

*Question.*

**I**N what state was man created first in the beginning of the world?

*Answer.*

Man was created in a blessed state, after the image of God,  
GEN. 1. 26, 27. Thus God created the  
B man





*The Covenant betweene*

man in his image : in the image of God created he him.

2. *Quest.* Was man created like vnto God in outward proportion of his bodie, as with head, legges, armes, &c?

Ans. No, not in proportion of bodie (for God is a spirit, Iohn 4. 24. and not a bodie) but in inward graces of the minde, as in knowledge, Colos. 3. 10. in righteousness and true holiness, Ephes. 4. 24. and such like.

3. *Quest.* What? was man righteous, as God is righteous? was man good, as God is good? was man holy, as God is holy? and was mans knowledge as much as Gods knowledge?

Ans. In these and such other graces, man after some sort resembleth God, and is like vnto him, but is not equall with God in any thing, for there is a double difference. First, these properties are essentiall in God, and of his essence, so that he were no God if he wanted them: but in man they are accidentall, and the most part of men now want many of them. Secondly, they are in God in all fulnesse, without measure, as God is all goodnes

*God and Man.*

it selfe, all righteousness it selfe, all holiness, all wisdom, all mercie, and so of all the rest: but in man they are in a certaine measure, according as the Lord gaue them, and as was sufficient for a creature. Therefore we make not man equall with God, though we say that he was created like vnto God, and in the image of God in righteousness, holiness, wisdom, and such others.

4. *Quest.* Shew mee then what that image of God in man is? and wherein principally it consisteth?

*Ans.* These graces before mentioned, The image and such like, are the image of God in of God in man. And they consist partly in the mind indued with such excellent wisdom, that he could giue apt and proper names to other creatures in the earth, Gen. 2. 20. and spake of the woman as hee did, Gen. 2. 23. and with such free will and power to obey God, that if he would, he might haue continued in that integritie and innocencie wherein he was created, and not haue sinned; so that the fault and cause of his miserie after his disobedience, is wholly and iustly to be ascribed

This is to be vnderstood according to the reueiled will of God.



*The Couenant betweene*

to himselfe, as the Holy Ghost witnesseth, *Ecclesiastes cap. 7. verse 31.* This haue I found, that God hath made man righteous, but they haue sought many inuentions. And partly in the whole man, in whom the Lord hath set such an imperiall maiestie, that all inferiour creatures, as beasts of the earth, fishes of the sea, and fowles of the ayre doe reuerence and obey him, as their King and Master.

5. *Quest.* Whether did God bestow this good creation, and blessed state vpon the person of ADAM onely, or so gaue it to him that it should also redound to all his posteritie for an euerlasting inheritance.

All were  
created  
good in  
Adam.

*Ans.* When the Scripture affirmeth all mankinde through the disobedience of Adam to be subiect to death and damnation, Rom. 5. 12. By one man sinne entered into the world, and death by sinne, and so death went ouer all men: Forasmuch as all men haue sinned. It is manifest that all were created in ADAM good and righteous. For else they could not haue lost that they neuer had.

6. *Quest.* Whether was ADAM and  
all

*God and Man.*

all his posterity to live perpetually in that most happie state of life, wherein they were created, or had they some limitation of time, which being expired they should die, and lose their blessednesse?

Ans. Wee doe not reade in the Word of God, of any prescription of time for life and blessednesse appointed to Adam at his first creation, but that he and his posteritie were to continue blessed for ever, if they continued obedient to God. For death came not into the world, but by reason of sinne, Rom. 5. 12.

7. *Quest.* Whether received ADAM this blessed state to continue in it for ever, simply and absolutely, or with condition?

Ans. Not simply, and absolutely; but with condition.

8. *Quest.* What was that condition?

Ans. That hee should be obedient to God his Creator as it was meete; and that if he disobeyed, hee should then certainly die the death, GEN. 2. 17. Whensoever thou eatest thereof, thou shalt certainly die the death.



*The Couenante betweene*

## CHAP. II.

*Of Mans sinne and fall from God.**Question.*

**W**Hether did ADAM then keepe the condition, and obey the commandement of God, or no?

Ans. No, hee kept not the condition, but disobeyed the Commandement of his God, as we may read, Gen. 3. 6. So the woman tooke of the fruit thereof, and did eate, and gaue also to her husband with her, and he did eate.

2. *Quest.* Whether did ADAM only sinne in this transgression, or all his posteritie sinned in him and with him?

All sinned  
in Adam.

Ans. All mankinde in this first trespass sinned in Adam, and with Adam. For as Leui being as yet in the loynes of Abraham, paid tithes in Abraham vnto Melchizedek, Gen. 14. 20. Heb. 7. 9, 10. So all mankind being then in the loynes of Adam, sinned in Adam. Secondly, all men die, therefore they all sinned, 1. Cor. 15. 22.

3. *Quest.* What happened then to man

*God and Man.*

man after hee had disobeyed the Com-  
mandement of God?

*God.*

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So the  
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Adam,  
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Cor.

n to  
man

Ans. That death and eternall damna-  
tion, which **G O D** forewarned him of,  
Gen. 2. 17. befell to Adam, and to all his  
posteritie. For thus saith the Lord,  
Gen. 3. 19. In the sweate of thy face shalt  
thou eate bread, till thou returne to the  
earth, for out of it wast thou taken : for  
thou art dust, and to dust shalt thou re-  
turne. And in another place thus: By  
one man sinne entered into the world,  
and death by sinne, and so death went o-  
uer all men : forasmuch as all men haue  
sinned, Rom. 5. 12. And againe, In A-  
D A M all die. 1. Cor. 15. 22.

All men  
dead in  
Adam.

4. *Quest.* Shew mee then mans state  
after his fall, and what it is.

Ans. First, man is conceived and  
borne in sinne, and commeth sinfull and  
filthy into the world, as the Prophet Da-  
uid saith of himselfe, Psalme 51. 5. Be-  
hold, I was borne in iniquitie, and in sin  
hath my mother conceived me. And Iob  
chap. 15. ver. 14. saith thus: What is man,  
that he should be cleane? and hee that is  
borne of a woman, that hee should bee

The state  
and misery  
of man af-  
ter his fall.



*The Couenant betweene*

iust? Againe, who can bring a cleane thing out of filthinesse? Iob 14. 4.

Secondly, the whole course of mans life is wicked and wretched, as the Apostle describeth it, Ephes. 2. 2, 3. 10. name-  
 ly, that man in this state walketh ac-  
 cording to the course of this world, and  
 after the prince that ruleth in the ayre,  
 even the spirit, that now worketh in  
 the children of disobedience, fulfilling  
 the lust of the flesh, and of the minde:  
 that man is the child of wrath, a stran-  
 ger from the Couenant of Promise,  
 without hope, and without God in the  
 world. Thus far the Apostle speaketh.  
 David also he saith, Psal. 58. 3. The wicked  
 (that is, all that are not regenerate,  
 but lie in the sinne of Adam) are strangers  
 from the wombe: euen from the bellie  
 haue they erred, and speake lies. Their  
 poyson is like the poyson of a Serpent,  
 &c. Reade Psalme 56. 1, 2, 3, 4. and Tit.  
 2. 14. Gen. 6. 5.

Thirdly, his departure out of this  
 short and transitorie life, is most wofull  
 and damnable. For hee goeth into ever-  
 lasting fire prepared for the Diuell and  
 his

*God and Man.*

his Angels, Matth. 25. 41. Where the  
wozme dieth not, and the fire neuer go-  
eth out, Marke 9. 44. Esai. 66. 24. and in-  
to a lake of fire burning with brimstone,  
Apoc. 19. 20.

## CHAP. III.

*Of mans restitution to Gods fauor againe.*

1. *Quest.*

**W**Hat then? is all mankinde vtter-  
ly lost and condemned for euer?  
is no man able to recouer that fall, and re-  
deeme himself from that condemnation?

Ans. No man of himselfe, is able to re-  
deeme himselfe from death, because he  
is not able to ouercome death.

2. *Quest.* Is there any other meanes  
then for mans saluation and redemp-  
tion?

Ans. There is yet some hope, and  
that only in Christ Iesus. For first God,  
seeing (Esay 59. 16.) there was no man  
able to redeeme himselfe from death, of  
his mere mercie and grace promised  
Christ to be the Redemer and Saviour  
of all that beleue in him, Gen. 3. 15.

He

Christ is  
our redee-  
mer.



*The Couenant betweene*

He, (that is. Christ, the blessed seede of the Virgin Mary) shall break thine head (that is, destroy him that hath the power of death, that is, the Devil, Heb. 2. 14.) and thou (that is, the serpent, euen Satan) shalt bruise his heele. Reade Gen. 12. 3. Esay 7. 14. And secondly in the fulnesse of times he sent him, as the Story of the Gospel witnesseth. For God so loved the world, that hee hath giuen his onely begotten Sonne, that whosoever beleeueth in him, should not perish, but haue euerlasting life, Iohn 3. 16. and 1. Ioh. 4. 9.

3. *Quest.* What hath Christ done for our redemption?

Ans. Hee hath done especially foure things for vs.

4. *Quest.* What is the first?

Christ was  
made man

Ans. First, Christ being in the forme of God, and equall with God, made himselfe of no reputation, and tooke on him the forme of a seruant, & was made like vnto men, and was found in shape as a man, Phil. 2. 6, 7. For hee in no sort tooke the Angels (that is, the nature of Angels) But hee tooke the seede of

ABRA-

*God and Man.*

ABRAHAM. Hebr. 2. 16.

5. *Quest.* What then? or wherefore was this?

Ans. Secondly, because the iustice of God required, that humane nature, that sinned, should beare the punishment for sinne, Christ hauing taken our nature vpon him, humbled himselfe, and became obedient vnto the death, euen the death of the crosse, Phil. 2. 8. For it was meet that the Prince of our saluation, euen Christ, that he might bring vs to glorie, should bee consecrated through afflictions, Heb. 2. 10. Wherefore Christ was made a curse for vs, that hee might redeme vs from the curse of the Law, Gal. 3. 13. According as it was prophesied before, Esa. 53. 1. 4.

Christ suffered death for vs.

6. *Quest.* What is the third thing?

Ans. Thirdly, Christ in that our nature, which he tooke of the Virgin Mary, fulfilled the Law for vs, and imputeth his righteousness vnto vs that beleue in him, Rom. 8. 3, 4. For Christ is the end of the Law for righteousness for every one that beleeueth, Rom. 10. 4. And these two latter, that is, the second thing and the

Christ our righteousness.



*The Couenant betweene*

the third which Christ hath done for vs, are plainely and briefly set downe, 2. Cor. 5. 21. For hee hath made him to be sinne for vs which knew no sinne, that we should be made the righteousnesse of God in him.

Christ at  
Gods  
right hand  
maketh  
request  
for vs.

7. *Quest.* What is the fourth thing?

Ans. Fourthly, Christ that suffered death for vs, is risen againe from death, and as a glorious conqueror, is triumphantly ascended into the heavens, and sitteth at the right hand of the maiestie in the highest places, Heb. 8. 1. maketh request for vs, Rom. 8. 34. and is able perfectly to saue them that come to God by him, Heb. 7. 25.

Christ our  
reconcili-  
ation.

8. *Quest.* Are wee then, that through sinne were separated from God, reconciled to God againe by Christ?

Ans. We are, so many of vs as truly beleene in him. For God hath set him forth to be a reconciliation through faith in his blood, Rom 3. 25. And he hath reconciled vs to God, 1. Iohn 2. 2. Ephes. 2. 16.

*God and Man.*

CHAP. IIII.

*Of mans vocation.*

1. *Quest.*

**S**eeing then we obtaine all mercie and goodnes of God through Ies<sup>s</sup> Christ, who not onely now is, but also from the beginning hath alwaies beene the hope of all the ends of the earth, and of them that are farre off in the Sea: tell mee further by what meanes wee that now liue may come to the knowledge of these mysteries of saluation? For hee that knoweth them not, cannot haue the benefite of them.

**Ans.** Though I might answer you in one word, and say, that we know these things, and are made partakers of them by the ministerie of the Word, yet to speake more distinctly and more plainly for every mans vnderstanding, I answer at this time, and say there are two meanes, whereby wee are made partakers of saluation in Iesus Christ.

2. *Quest.* What be those meanes?

**Ans.** They are, the Word of GOD outwardly

2. Meanes  
of our vo-  
cation.



*The Covenant betweene*

The Word  
and the  
Spirit.

The Word  
and the  
Spirit both  
necessarie  
for an ef-  
fectuall  
calling.

God hath  
called men  
diuers  
waies by  
his Word  
in former  
times.

outwardly sounding in our eares, and the Spirit of God inwardly working in our hearts.

3. *Quest.* Doth God then call some men, and at some times by his Word, but others, and at another time by his holy Spirit?

*Ans.* No, that is not my meaning. But albeit that alwayes for the effectuall calling of any, the outward worke of the Word, and the inward grace of the Spirit doe concurre, and may not be separated; and albeit the Lord for this cause hath promised to accompanie the ministration of his Word with the grace and power of his Spirit, Esai. 59. 21. yet my purpose is to speake of them severally for further declaration of them.

4. *Quest.* How doth God call men then by his Word? for I take it to bee your purpose to speake of the Word first.

*Ans.* God in the beginning so came to men, as they were able to abide his presence, and spake vnto them himselfe either by visions, or by dreames, as Elihu affirmeth, Iob 33. 15. And as he appeared to Abraham, Gen. 15. 1. to Eliphaz the Temanite

*God and Man.*

**S**emite, Iob 4. 13. And to Iob, as he  
 himselfe confesseth, Iob 7. 14. That those  
 Patriarks might also instruct their Fa-  
 milies, Gen. 18. 18, 19. But afterwards  
 the Lord w<sup>th</sup> his owne will and word,  
 Exod. 31. 18. And vpon the request of the  
 people. Exod. 20. 19. Deu. 5. 24. &c. pro-  
 mised to raise them v<sup>y</sup> prophets continu-  
 ally, and by them to speake to the people,  
 Deut. 18. 15, 16, 17, 18. Wherefore after  
 that time, the Lord ordinarily appeared  
 to his Prophets by visions or dreames,  
 as Moses saith, Num. 12. 6. and then they  
 spake vnto the people. Moreover the  
 Lord ordained a publike ministerie at  
 the same time, even Aaron and his sons  
 successiuelly to be priests, and the rest of  
 the Levites to help them. And thus God  
 called whom he would to the knowledge  
 of the mysteries of saluation by visions,  
 and dreames, till the time that he deliue-  
 red Israel out of Egypt. After that time  
 he gaue his word and his will in wri-  
 ting, which contained the meanes and  
 mysteries of saluation, and ordained a  
 publike ministerie to read and preach  
 the written Word of God to the people,  
 him-



*The Covenant betweene*

himselfe alway being resident among them in his owne Tabernacle betwene the Cherubims which were over the Mercy-seate, and over the Arke of the Covenant, to resolve them of all doubts, Exod. 25. 22. & 29. 42. Num. 7. 89. and Exod. 28. 30. Num. 27. 21. Iud. 20. 18. 7. 28. and 1. Sam. 32. 10. 15. And further spake to them by Prophets, as it pleased him.

5. *Quest.* But God doth not speake to vs now after that manner.

In these  
last daies  
God hath  
called  
men by  
his Sonne

*Ans.* God spake to the Church of the Jewes after that manner till the comming of Christ in the flesh. But now in these last daies the great Prophet so long since foretold, Deut. 18. 18, 19. Euen Iesus Christ is come, and by him doth God speake unto vs, Heb. 1. 1. & by them whom hee hath sent, as first the Apostles, and then the ordinarie Ministers of his Word. And now the whole counsell of God is written for our instruction.

Naturall  
reason  
cannot  
reach to  
the myste-  
ries of sal-  
uation.

6. *Quest.* Can no man attaine to the knowledge of these mysteries of saluation by naturall reason, and by consideration of the workes of God, but onely

*God and Man.*

ly by the word of GOD?

Ans. No, no man. For Paul, 1. Cor. 2. 7. calleth the reuelation of these mysteries, the hid wisdom of God, which the wise men of the world cannot attaine vnto. And the same Apostle in the ninth verse, alleadging the prophesie of Esaias, chap. 52. 14. and chap. 64. 4. saith further, that these mysteries are such things, as the eye of a naturall man by light of nature and reason hath not seene; neither the eare hath heard, neither came into mans heart.

7. *Quest.* Whether doth God call all men by his word, and so reueale these mysteries of saluation vnto all; or vnto some men only?

Ans. That which the Prophet Dauid spake, Psal. 19. 4. of the creatures of God, and namely of the heauens, the same hath the holy Ghost affirmed also of the word of God, Rom. 10. 18. that their sound went out through all the earth, and their words into the ends of the world.

8. *Quest.* Hath the Gospell then bin preached in euery nation vpon earth, as we see it is preached among vs at this day?

¶

Ans.

The Gospell sounded through-out the world.



*The Covenant betweene*

Niceph. li.  
3. Cap. 1.  
Auent. li. 2.

Ans. Although the Gospel was not e-  
uery where preached in that plentifull  
manner that we haue it now, yet the A-  
postles commanded by Christ to goe into  
all the world, and to preach the Gospel to  
euery creature, Marke, 16. 15. were dis-  
persed throughout Asia, Europe, and A-  
frike, as Eusebius lib. 3. reporteth out of  
Origene, and so preached, that by their  
ministerie the sound of the Gospel came  
in some measure to all people vpon  
earth. Whereof Paul being prisoner at  
Rome, giueth good testimonie in his E-  
pistle to the Colossians, Cha. 16. 23. If ye  
continue in the faith, and be not moued  
from the Gospel, which hath beene prea-  
ched to euery creature which is vnder  
heauen.

9. *Quest.* Whether doe all that heare  
these mysteries preached vnto them, re-  
ceiue the saluation that is offred in the  
Gospel?

Many hea-  
rers, few  
beleeuers.

Ans. Christ shewed by a parable of  
seede sowne in the ground, Mat. 13. That  
there are diuers sorts of hearers, so that  
some men receiue the seede of the word  
into their hard hearts, as if it were in the  
path.

*God and Man.*

pathwayes, and the euill one commeth, and catcheth away that which was sowne in their hearts. Some receiue it as in stony ground, and as soone as tribulation commeth for the word, by and by they are offended. Others receiue it as among thornes, and worldly cares choke it. Lastly, other some receiue it as into good ground, and they bring forth much fruit. Then of foure sorts of hearers, but one only bringeth forth the fruit thereof: wherefore Christ saide in another place, Matth. 22. 14. Many are called, but few chosen. And to make men with greater care and reuerence to attend vnto the word of God preached, that they may be saued, he saith in the end of the parable: If any man haue an care to heare, let him heare.

10. *Quest.* Can you tell me who those be that receiue the word of God when it is preached as into good ground, and bring forth the fruit thereof?

*Ans.* Those which haue not onely the word outwardly sounding in their eares, but also the holy spirit of God inwardly working in their hearts, which is the o-

Profitable  
hearers.



*The Couenant betweene*

ther meanes of obtaining the mercies of God in Christ, as I noted befoze in answering your 23. question.

11. *Quest.* Then, to come to the other meanes of our calling, which is the inward worke of the spirit, is it necessarie that the mercies of God in Christ outwardly preached by the ministerie of men, should inwardly be applied and appropriated vnto vs by the secret worke, power, and grace of the holy Ghost?

The inward worke of the spirit is necessarie for an effectuall calling.

*Ans.* Yea verily, it is most requisite, that to the outward ministry of the word should be adioyned the inward working of the Spirit, to beget faith in vs, and thereby to apply, make proper, and profitable vnto vs, that which the word hath declared. For except a man be borne of water and of the Spirit, hee cannot enter into the kingdome of God, Ioh. 3. 5. And this inward working of the Spirit, is that which pricked the hearts of those three thousand which heard Peter preach, and were conuerted to the faith, Acts 2. 37, 41. And which opened the heart of Lydia, Acts 16. 14. and which opened the mysteries of saluation to

*God and Man.*

to babes, but hid them from the wise and men of vnderstanding, Matth. 11. 25. and which reuealed vnto Peter that Christ was the sonne of God, Matth. 16, 17. and whereby Paul could say, I liue by the faith of the sonne of God, Who hath loued me, and giuen himselfe for me, Gal. 2. 20.

12. *Quest.* Is it not possible for vs to attaine to the mercies of God in Christ, by the outward hearing of the word onely, except we haue also this inward grace and working of the spirit?

*Ans.* No verily, for Christ saith, Iohn. 6. 44. No man can come to me except the Father draw him. And againe, Iohn 8. 47. Ye therefore heare not my words, because ye are not of God. And the Apostle Paul saith, 1. Cor. 2. 11. As no man knoweth the things of a man, saue the spirit of a man which is in him: euen so the things of God knoweth no man, but the Spirit of God. And young Elihu perceiuing the folly that was in the three ancient grane religious men, Iobs friends, and admiring at it, at the last said, Verily it is the Spirit in man; and the inspiration of the

C 3

Almighty,



*The Couenant betweene*

Almighty, that giueth vnderstanding,  
Iob 32.8.

13. *Quest.* Were it not good then to leaue off hearing the word, as some men doe, and seeke by speculation, reuelation, prayer, or by some other meanes, to obtaine the grace of the holy Ghost?

The ministrie of the word, and the worke of the spirit goe together.

*Ans.* No, that were great ignorance to forsake the word which we are warned to seeke after, Ioh. 5. 39. for God doth ioyne these two together, and alwayes accompany the outward ministry of the word, with the inward work and power of his holy spirit, according as he promised long since by his Prophet Esaias, cha. 59. 21. My spirit that is vpon thee, and my words which I haue put in thy mouth shall not depart out of thy mouth, nor out of thy seed, nor out of the mouth of the seed of thy seed, saith the Lord, from henceforth euen for euer. So that hee which desireth the worke of the spirit, must attend vpon the ministry of the word, as vpon the holy meanes which the Lord hath appointed. And for this cause it is, that the worke of regeneration, wrought both by the word and also  
by

*God and Man.*

by the spirit, is sometime attributed to the spirit as Iohn 3. 6. that that is borne of the spirit, is spirit: and sometime to the word, as 1. Pet. 1. 23. Being borne anew, not of mortall seede, but of immortall, by the word of God, who liueth and endureth for euer. And 1. Cor. 4. 15. Also faith (without which no man can please God, Heb. 11. 6.) is said to be the fruite of the word, Rom. 10. 14. How shall they be- lieue in him, of whom they haue not heard? and the fruit of the spirit, Galat. 5. 22. But the fruit of the spirit is loue, ioy, peace, long suffering, gentlenesse, good- nesse, faith. Whereas it is the effect of them both.

14. *Quest.* Whether doth the spirit in- wardly worke alike in all the hearers of the word?

*Ans.* No, for some men will not suffer the spirit to worke vpon them, but op- pose themselves against the word, and so want the grace of the spirit, as those did, whose hearts brast for anger, when they heard the word at Stephens mouth, and they gnashed at him with their teeth, Act 7. 54. And those which were full of enuie, & spake against those things, which were

The diuers worke of the word in diuers hearers.



*The Couenant betweene*

spoken of Paul & Barnabas, contrarving them, and rayling on them, Act. 13.45. And faith is not proper to al men, 2. Thes. 3.2. And in another place Paul saith, To the one we are the fauour of death, vnto death and to the other the fauour of life, vnto life.

15. *Quest.* Who then are partakers of these two meanes effectually, that is, of the outward ministerie of the word, and of the inward grace of the spirit, so that they are effectually called, that they indeed beleue, and bring forth the fruites thereof?

The elect  
onely ef-  
fectually  
called.

*Ans.* Those which are ordained to eternall life. And as many as were ordained vnto eternall life, beleueed, Act. 13.48. And Christ saith, Iohn 10.26. But ye beleue not: for ye are not of my sheepe, as I said vnto you. Paul saith, Rom. 8.30. Whom hee predestinated, them also he called effectually. Iohn saith, He that knoweth God, heareth vs: he that is not of God, heareth vs not. Hereby knowe we the spirit of truth, and the spirit of error, 1. Iohn 4.6.

16. *Quest.* Are no others partakers of these

*God and Man.*

these two meanes, the outward ministry of the word, and the inward worke of the Spirit, but the elect of God onely ?

Ans. There are many besides Gods elect that are in some measure partakers of both, though not effectually, and some retaine both for a longer time, and some for a shorter time, as it appeareth in the parable, Matth. 13. for some receiving the word into their hard hearts, as it were in the path-way, let it goe againe by and by; as it came in at one eare, so it went out at the other. Some receive both as among thornes, and the covetous desires of the world choke it. Some as among stones, but when troubles, and the very crosses of Christ come vpon him, he letteth the grace of God wither away, rather then his body should suffer. Saul had the spirit of the Lord to give him much grace, and turne him into another man, 1. Sam. 10. 6. Nevertheless it is said, 1. Sam. 16. 14. But the spirit of the Lord departed from *Saul*, and an euill spirit sent of the Lord vexed him. *Judas* receiued such grace of the spirit, that he was a Preacher of the Gospel, yet after he

Many gifts of the spirit are common to the reprobate.

F. 2. J.



*The Couenant betweene*

hee had determined to betray the Lord of life, and after hee had receiued the soppe, Satan entred into him, Iohn. 13. 27. But to let passe other giftes of the spirit, such as were in Saul, Balaam, Iudas, which were for execution of such speciall duties, and to passe ouer also the gift of the Spirit which consisteth in knowledge, and is common to diuels as to men, Iames 2.19. As in the Gospel often did the diuels confesse Christ: it seemeth, Heb.6.4. that some taste of other manner of graces, and yet fall away in the end. But the spirit of adoption, and regeneration seemeth rather to be proper to the elect onely. But this would require a larger treatise and is of late very pithily and plentifully handled by others.

The spirit of adoption is proper to the elect only.

17. *Quest.* Can you iudge of these, and discern who haue the spirit of regeneration, and who want it, and consequently who are elect, and who are not?

The elect and the reprobate cannot be discerned at all times

*Ans.* No, for it is certaine there will be tares among good corne, that is to say, hypocrites among true beleeuers whiles the world endureth. But we must iudge the

*God and Man.*

the best, and thinke most charitably of all that outwardly receiue and p[ro]fesse the word, and yeeld some obedience vnto it.

18. *Quest.* Then to leaue this iudgement to the Lord, to whom it belongs, I pray you tel me, what the state is of those men, whom the Lord doth effectually call with an holy calling?

Ans. Although I may answere you generally, that mans state, when he is effectually called, is most happy and blessed, yet if I would descend to the particulars of this blessednes, I must confesse with Dauid, Psal. 40. 5. They are moe then I am able to expresse. For although we are partakers of the promises in Christ, Eph. 3. 6. Citizens with the Saints, and of the household of God, Ephes. 2. 19. partakers of the godly nature, 2. Pet. 1. 4. The brethren of Christ, Psal. 22. 23. Heb. 2. 11. A chosen generation, a royall priesthood, an holy nation, 1. Pet. 2. 9. The iudges of the world, 1. Cor. 6. 2. Called to Gods eternall glory by Christ Iesus, 1. Pet. 5. 10. Come to the mount Sion, and to the citie of the liuing God, the celestiall Ierusalem, and to the company of innume-

The blessed state of them which are effectually called.



*The Couenant betweene*

innumerable Angels, and to the congregation of the first borne, which are written in heauen, and to God the Iudge of all, and to the spirits of iust and perfect men, & to Iesus the mediator of the new testament, and to the blood of sprinkling that speaketh better things then that of *Abel*, Heb. 12.22. And although now we be the sonnes of God, neuerthelesse yet it doth not appeare what we shall be, 1. Iohn 3.2. And the Apostle Paul giueth the reason hereof, 1. Cor. 2.9. The things which the eye hath not seene, neither eare hath heard, neither came into mans heart, are, which God hath prepared for them that loue him.

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CHAP. V.*Of the couenant betweene God and Man.*1. *Quest.*

**V**Hen God calleth any man with an holy calling, from that miserable state of condemnation, whereof you spake before, Chap. 2. quest. 4. vnto this blessed state ye haue now spoken of,

*God and Man.*

I pray you tell me what condition he requireth of man, or what couenant hee maketh with man?

Ans. When God calleth man with an holy calling, and receiveth him to his mercy & fauour againe in Iesus Christ, then there are as it were indentures draue betweene God and man, conditions on both sides agreed vpon, and so a new couenant made betweene God and man.

Of the couenant of God.

2. *Quest.* What is that couenant, or what be the conditions, or what be the words, or where shall we find any such thing in all the Scripture?

Ans. Although this couenant was made before, euer since the blessed seede of the Virgine was promised, Gen. 3. yet we may see it more plainly set downe afterward, Gen. 17.1. Betweene God and Abraham in these words, I am God all sufficient: walke before me, and be thou vpright. In the first words, God for his part promiseth, that hee will be God all sufficient vnto Abraham, to blesse him with all necessary blessings for this life, and for the life to come, as it is afterward

The sum of the couenant.

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*The Covenant betweene*

ward in the text declared. In the latter words the Lord requireth of Abraham, obedience, that he walke uprightly before God. Likewise where this covenant is renewed againe, Exod. 19.5.9. betweene God and the Israelites, the Lord for his part freely and of his owne mere grace and saour promiseth, that hee will be their God, and make them a kingdome of Priests, and an holy nation unto himselfe. And on the other part he requireth that they should obey his voyce and keepe his commandements. And the condition of obedience which God requireth, and man promiseth, is the chiefest thing which is urged and required of vs in the Scripture, as to him that will take paines to read the places, it appeareth, Deut. 7.12. and 10.12. and 1. Sam. 15.22. Ierem. 7.23. And this covenant is usually repeated in the old and new testament, and very often in these words, I will be your God, and yee shall be my people; as Ierem. 31.1. 33. and 2. Cor. 6.18. Zachar. 8.8. and Heb. 8.10. Ezek. 37.26.27. and 2. Cor. 6.16.

3. *Quest.* I pray you shew me the meaning

*God and Man:*

meaning of this couenant more fully?

Ans. The meaning is very plaine and manifest, that whereas man befoze thzough Adams fall was the child of the diuell, Act. 13. 10. Iohn 8. 44. The seruant of sinne, Ioh. 8. 34. and 2. Pet. 2. 19. Without God in the world, Eph. 2. 12. Now he is become the sonne of God. Galat. 3. 26. The seruant of righteousness, Rom. 6. 17, 19. And an inheritour of the Kingdome of heauen, Iam. 2. 5. If so be that he continue in the couenant, and obey the commandements of God.

4. *Quest.* When man entreth into this couenant with God, doth he solemnly promise, and straitly bind himselfe to keepe all the commmandements of God?

Ans. Yea, he doth bind himselfe to be obedient to all Gods commandments as I haue shewed, else there could be no couenant. And when Moses had beene the second time in the mount with God, and brought with him the two tables of the couenant, then he read them to the people, who answered with one voice, Exod. 24. 3, 7. All things which the Lord hath said, we will doe, and be obedient.

The condition of the couenant, is to be obedient to God.



*The Covenant betweene*

For except a man be resolved in himselfe to obey the commandements of God, it is to no purpose ever to thinke of any covenant. And Christ sheweth by two examples, of a man that purposeth to build a house, & of a king that minds to make warre, Luk. 14. 28. &c. That it is lost labour to enter into Gods covenant, except we be resolved to doe what the Lord commandeth.

Man  
breakes  
the coue-  
nant.

5. *Quest.* Is there any man in the world, that keepeth this condition, and that breaketh not the commandements of God?

Ans. No indeede there is no man that can so absolutely keepe the commandements of God as he ought to doe, but hee daily offendeth.

6. *Quest.* Are not all men then as deeply condemned for so many finnes as we daily commit, as euer Adam was for his first disobedience?

Christ is  
our righ-  
teousnes.

Ans. No, for Christ hath not only suffered for vs, and reconciled vs to God againe, but also fulfilled the law for vs, Rom. 8. 2, 3, 4. and 10. 4. Imputing his obedience to vs that beleue that hereafter

*God and Man.*

after wee should not bee condemned againe.

7. *Quest.* But doth God accept of Christs righteousness, and fulfilling of the Law, as if wee our selues had fulfilled it?

Ans. Paul saith, 1. Cor. 1. 30. that God hath made Christ to be our righteousness, that wee should be made the righteousness of God in him, 2. Cor. 5. 21.

8. *Quest.* What say you then for our finnes which wee dayly commit? doth Christ answere for them all?

Ans. I answere with the Apostle, Christ is our Mediator. 1. Ioh. 2. 1. If any man sinne (of infirmity, not of obstinacy, and malice) we haue an Aduocat with the Father, Iesus Christ the Iust, who appeareth now in the sight of God for vs, Heb. 2. 4. Who euer liueth to make intercession for vs, and is able perfectly to saue them that come to God by him, Heb. 7. 25.

9. *Quest.* If the case be so as you say, that Christ is our righteousness, and we the righteousness of God in him; and that he is our reconciliation, and now appeareth

D

peareth



*The Covenant betweene*

peareth in the sight of God, making the atonement for vs, it skilleth not for our obedience, it is no matter whether wee sinne, or not, we may take our pleasures of this World; for wee are not vnder the Law, but vnder grace.

We must  
not return  
with the  
dog to his  
vomit.

Ans. Not so, for then our condition should be farre worse, and more damnable then it was before wee were redeemed by Christ, as Peter telleth vs, 2. Pet. 2. 20 For, if they, after they haue escaped from the filthines of the World, through the knowledge of the Lord, and of the Sauour Iesus Christ, are yet tangled againe therein, and ouercome, the latter end is worse then the beginning; for it had beene better for them, not to haue knowne the way of righteousness, then after they haue knowne it, to turne from the holy Commandement giuen vnto them. And Christ saith, that if a man hauing an euill spirit dzien out of him, shall admit him to come againe, with seuen other spirits, worse then himselfe, and returne, and dwell there, the last state of that man is worse then the first, Luk. 11. 26.

*God and Man.*

10. *Quest.* What shall we say or doe *Iam. 3. 2.*  
then, for we all sinne dayly?

*Ans.* Though sinne cannot utterly *Sin must*  
be abolished out of our mortall bodies, *not raigne*  
but wee all sinne dayly: yet the Apostle *in vs.*  
teacheth vs what we must doe, and saith,  
Rom. 6. 12. Let not sinne raigne there-  
fore in your mortall body, that ye should  
obey it in the lusts thereof.

11. *Quest.* Is it sufficient for vs, after  
we be reconciled to God, by Christ, that  
we suffer not sinne to raigne in vs?

*Ans.* If we feele in our selues a com- *The com-*  
bate betwene the flesh and the Spirit, *bate be-*  
such as Paul speaketh of, Galat. 5. 17. so *tweene the*  
that we allow not the euill which we do, *flesh and*  
but desire and strue to doe the good wee *the Spirit.*  
cannot attaine vnto, it is no more wee  
that doe it, but sinne that dwelleth in vs,  
Rom. 7. 10. And then, though in respect  
of the infirmity of the flesh, wee cry out  
with Paul, Rom. 7. 24. O wretched man  
that I am, who shall deliuer me from the  
body of this death? Yet wee may like-  
wise reioyce with the same Apostle,  
Rom. 7. 25. and say, I thanke God,  
through Iesus Christ our Lord.



*The Covenant betweene*

12. *Quest.* The Papists say, that after our baptisme, and regeneration, wee must by our workes merite saluation, & for our sinnes of infirmity, make satisfactiō by our good deeds. What say you to this? for ye saide before, that Christ maketh satisfaction for all: if your doctrine be true, shew me the Papists error.

Popish ill  
workes  
confuted.

The com-  
pare be-  
tweene the  
lawe and  
the Gospell

*Answ.* Hereunto I answer two wayes. First, if our sinnes committed before Baptisme, and before our regeneration were so great, that they could not be purged by any mans workes, but the death and blood-shedding of Jesus Christ was necessarily required to wash vs, and make vs cleane; then I say, that sin committed after regeneration, can in no wise be purged by workes of men, but onely by the blood of Christ: My reason is, because sinne is alwayes of one nature, though some sinnes be greater then other. And because sinnes committed after Baptisme, are greater then sinnes committed before regeneration: For before regeneration, we walke in darknesse, (though we haue so much light as is sufficient to make vs excuselesse) and

*God and Man.*

and so commit much sinne, through ignorance: but after regeneration, we are in the light, we haue more knowledge, and greater power to resist sinne; and therefore sinne committed after regeneration, is greater then the sinne committed before in the same degree. Wherefore if sinne committed before regeneration, cannot be purged, but by the blood of Christ, it is manifest, that sinne after regeneration, can no other way be forgiven, then by Christ, whose death is effectually, and available, as well for sinnes after regeneration, as before. Secondly, the greatest Papist of them all, yea, the Pope himselfe, I thinke, can do no greater, nor no better workes, then did the Apostle Paul. But he, after his regeneration, flæeth to the mercy of **G D D** in Christ, and saith, Phil. 3. 8, 9. that hee counteth all his righteousnesse losse, for Christes sake, and desireth to be found in him, not hauing his owne righteousnesse, which is of the Law, but that which is through the faith of Christ, even the righteousness which is of **G D D**, through faith. Wherefore, except the

D 3

Papists



*The Covenant betweene*

**P**apists looke otherwise to bee saved, then Paul was, or haue better workes then hee had, they cannot bee saved by them. I might adde hereto, that the wages of sinne, whether it be before, or after regeneration, is death, Rom. 6. 23. and thereon inferre, that popish workes may deliuer Papiſts out of popish Purgatory, for they are both of them popish dreames; but no workes of men can deliuer from death, and hell. No mens workes can deliuer vs from this death of the body; for we see all dye; much lesse from death of body and soule in hell. But these need not, there is sufficient said before, reade 4. part, chap. 11. quest. 4.

13. *Quest.* If workes do not iustifie vs, wherefore serue they? is there any vse of them? serue they to any purpose?

Four causes why we must doe good workes.  
1. For the glory of God,

**A**nsw. **C**hrisť answereth this question, **F**irst, Math. 5. 16. saying, Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in Heauen. And Ioh. 15. 8. he saith, Heerein is my Father glorified, that ye beare much fruit. For, as a lewd **D**onne dishonoureth his Father, so a wicked

*God and Man.*

wicked Christian dishonoureth **GOD**, and causeth all men to speake euill of **GOD**, as the Lord complaineth by his Prophet Ezekiel diuers times, that the Jewes in Babylon polluted Gods Name among the Heathen. But by a holy conuersation, there is great occasion ministred to glorifie God. Secondly, besides good workes serue for edification of our brethren. Thirdly, sometimes they may serue for to winne vnbeleeuers to **GOD**, 1. Cor. 7. 16. and 1. Pet. 3. 1. Fourthly and lastly, they are notable testimonies to our Consciences, that we are Gods Elect, as Paul sheweth, Rom. 8. 1. &c. Phil. 2. 12. and Peter also, 2. Pet. 1. 10 and Iohn, 1. Ioh. 3. 18, 19.

3. For edification of our brethren.

3. To win vnbeleeuers.

4. To confirme our consciences.

14. *Quest.* But to returne to that I desired specially to know, euen to the Couenant of God againe; for, whether it hath beene your answeres, or my questions that carried me away, I know not. I pray you now shew me, whether the Israelites continued in, and kept that holy Couenant, whereto they bound themselves with such solemne consent.

Ans. Many, and the most part of them



*The Couenant betweene*

The Israe-  
lites trans-  
gressed the  
Couenant  
of God of-  
ten.

them transgressed grievously, and brake their promise with **G O D**, both in the wilderness, before they entred into the Land of Canaan, as it appeareth in the booke of the Law, Exod. Leuit. Numb. and Deut. And Moses plainely telleth them, Deut. 9. 7. Remember, and forget not, how thou prouokedst the Lord thy God to anger in the wilderness: since the day that thou diddest depart out of the Land of Egypt, vntill yee came vnto this place, yee haue rebelled against the Lord, &c. And the Lord himselfe complaining of their often rebellion, saith: They haue tempted me this tenne times, and haue not obeyed my voice, Numb. 14. 22. And also after they were come into the promised Land, as it is to be seen in the former Prophets, which wrote things done, and past; as Ioshua, and the rest, and the latter Prophets, which also fore-told things to come, as Esay, and the other Prophets following. And the Prophet Dauid, till his dayes maketh relation of all, Psal. 78. 10. 37. 41. &c. and Psal. 106.

15. *Quest.* What saide the Lord, or what

*God and Man.*

what did he, when they had thus broken his Couenant?

Ans<sup>r</sup>. He was exceeding wroth with the people, and often smote them with grievous Judgements : for when they worshipped the Calse, Exod. 32. the Lord minded to destroy them, had not Moses stood in the breach, to turne away his wrath, Deut. 9. 14, 18. Psal. 106. 23. When they murmured, hee consumed them with fire, Numb. 11. 1, 3. When they lusted after flesh, he slew them with an exceeding great plague, even the strongest of them, and the chosen men in Israel, Numb. 11. 33. Psal. 78. 31. When they refused to enter into the Land of Canaan, Numb. 14. the Lord swore in his wrath, that they should not enter into his rest, Psal. 95. 11. when they committed fornication with the daughters of Moab, the Lord slew twentie foure thousand of them, Numb. 25. 9. The Bookes of Judges, Samuel, and Kings, are full of examples.

Man punished for breaking his Couenant with God.

16. *Quest.* Doth not the Lord also breake his couenant and promise, when man is vnfaithfull and disobedient, and so

Mans vn-beliefe maketh not Gods promise voide.



*The Couenant betweene*

all the couenant betweene God and man is made voide and of none effect?

Ans. No, God forbid that we should thinke or say so, for the gifts or calling of God are without repentance, Rom. 11. 1, 29. The Apostle saith, Heb. 6. 17, 18. that, God willing more abundantly to shew vnto the herres of promise the stablenesse of his counsel, bound himself by an oath, that by two immutable things (that is, his word, and his oath) wherein it is vnpossible that God should lie, we might haue strong consolation, which haue our refuge to hold fast the hope that is set before vs, which we haue, as an ancre of the soule, both sure and stedfast, &c. And hereupon David said, Psal. 89. 34. His couenant he will not breake, nor alter the thing that is gone out of his lippes. And Paul saith, Rom. 3. 3. For what, though some did not belecue? shall their vnbeleife make the promise of God of none effect? God forbid: Yea let God be true, and euery man a liar. And againe in another place: If we beleue not, yet abideth he faithfull, he cannot deny himselfe, 2. Tim. 2. 13. The Prophet Esay also saith,

*God and Man.*

saith, Chap. 54. 10. For the mountaines shall remooue, and the hilles shall fall downe: but my mercy shall not depart from thee; neither shall the covenant of my peace fall away, saith the Lord that hath compassion on thee. And in many other places of Scripture besides these, the stableness of Gods covenant is declared as Iere. 31. 25. and 33. 20, 25, 26.

17. *Quest.* This is a most sweet and comfortable doctrine, wherefore I pray you giue me some reason of it, if there be any to be rendred? for it is an vnmeasurable mercy of the Lord, to performe his promise, though man breake his.

*Ans.* It commeth to passe two wayes specially that God keepeth his covenant, when man doth not. First, the Lord is mercifull, and gracious, slow to anger, and abundant in goodnes and trueth, reseruing mercy for thousands, forgiving iniquitie, and transgression and sinne, Exod. 34. 6. and delighteth rather in the conuersion, then in the condemnation of a sinner, Ezek. 18. 23. and therefore by patience and long suffering inuited men to repentance, Rom. 2. 4. protesting

The covenant renewed two waies.

I.



*The Couenant betweene*

protesting that his wayes are not like to our wayes, that is, that he is not vnreconcilable as oftentimes we are, Esay. 55. 8. That if men hauing broken the couenant of God, doe repent, and turne to the Lord, preventing his further iudgements by repentance, the Lord hath promised, Deut. 30. 1. 2. 3. that he will be reconciled. For if we acknowledge our sinnes, he is faithfull and iust, to forgive vs our sinnes, and to cleanse vs from all vnrightheousnesse, 1. Iohn 1. 9. And thus though man breake Gods couenant, yet by repentance the couenant is renewed and continued, Deut. 4. 31.

Ezek. 20.  
33, 37, 38.

Secondly, when men continue in their sinnes, and doe not by repentance turne to the Lord, and renewe the couenant betweene God and them, then the Lord powreth his indignation vpon them, till he haue destroyed and weeded out the chiefe rebels and great sinners, and then after some chastisement will he bring the rest as it were by strong hand into the \* bond of the couenant. And thus, as the Lord chose man at the first making of the couenant, even of his owne mercy, (for all men lay vnder the curse by reason of sinne:)

*God and Man:*

sinne:) euen so both the Lord of his mercy continue the couenant, as Ezekiel speaketh. Thus saith the Lord God, I doe not this for your sakes, O house of Israel, but for mine owne holy names sake. And in another place, I might euen deale with thee as thou hast done, when thou didst despise the oath in breaking the couenant. Neuerthelesse, I will remember my couenant made with thee in the dayes of thy youth, & I will confirme vnto thee an euermore lasting couenant, Ezek. 16.59,60. And in the verse following he plainly telleth them, that he doth renewe this his couenant of his meere mercy, but not by thy couenant, that is, not because thou hast kept the couenant, for thou hast broken y<sup>e</sup> couenant on thy part.

Ezek. 36.  
22,32

18. *Quest.* I pray you shewe these two wayes of the continuance of the couenant between God & man, by some examples.

*Ans.* When the Lord brought Israel out of Aegypt, there was a solemne couenant made betweene God and them, Exod. 19. 3. &c. But whiles Moses was in the mount with God to receiue the lawes of the Lord, the people made a molten calfe, and so brake their promise

Examples  
of renew-  
ing the  
couenant,  
by repen-  
tance of  
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ple.

and



*The Covenant betweene*

and their covenant with God. Wherefore through the Lords long suffering that did not presently destroy them, but invited them to repentance; and through Moses his prayer to God, and reproving of them and of their idolatrie, they fell to repentance and humbling of themselves before God, Exo. 33. 4. &c. and the Lords anger was so pacified, that he commanded Moses to hew him new tables of stone (for the first written with the finger of God were broken, Exod. 32. 19.) and came up into the mountaine the second time, for the Lord now pacified, would vouchsafe to renewe the tables of the covenant againe, Exod. 34. 1. And Moses having receined the lawe the second time, came downe to the people againe after fourtie dayes, and then read the lawe to the people and renewed the covenant againe, Exod. 24. verse 3. &c. to verse 9. Where all the people answered with one voyce, and saide, All the things which the Lord hath said, will we doe, and be obedient, vers. 3. and 7.

When Iosua wared olde, and was ready to enter into the way of all the world,  
Iosh.

*God and Man.*

Iosh. 23. 14. and when there was some inclination to idolatrie among the people, then Ioshua before his death called all the tribes of Israel to Shechem, Ioshua, 24. 1. &c. and expostulating the matter with them in very many and most pithy words throughout the most part of the chapter, specially verse 14. &c. at the last brought them to this, that they put away their strange gods, verse 23. and said, verse 24. The Lord our God will we serue, and his voyce will we obey.

And so Ioshua renewed the covenant, verse 25.

In the booke of Iudges it is written generally, chap. 2. 8, 11. that after the death of Ioshua and of the Elders, the Israelites forsooke the Lord, and followed idols, and that when they repenting but a little, cried to the Lord, hee was mercifull and sent them Iudges to deliver them out of their enemies hands. And particularly it is afterward often said, When the children of Israel cried vnto the Lord, the Lord stirred them vp a Sauour, as chap. 3. 9. 15. and 6. 7. and 10



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10. which words are sometime also to be understood, and so upon their repentance was the covenant in those dayes often renewed as in one place specially, and in steade of many, it is manifest, even, chap. 10. 16.

4. In Samuels dayes the people repented, and he renewed the covenant betweene God and Israel, 1. Sam. 7. 2, 3, 4. &c.

5. Because in Sauls dayes religion was not regarded, Dauid in assembling all Israel to fetch the Arke of God to Ierusalem, seemeth to renewe the covenant of God, 1. Chro. 13.

6. Asa King of Iudah encouraged by Azariah the Prophet, destroyed idolatry in his kingdome, restored true religion, and most gloriously renewed the covenant of the Lord their God, and reuiued the lawe of Deut. 13. as it is at large declared, 2. Chro. 15. 12. &c.

7. Ioash that good young King renewed the same covenant, 2. Kings 11. 17. and 2. Chro. 23. 16.

8. Iosiah that worthy King of religious memory, likewise renewed this covenant,

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covenant, 2.Kings 23.3. and 2.Chro.34.3<sup>1</sup>.

And though there be not the name and word of the covenant expressed, yet it is not to be doubted, but that Iehosaphat and Hezekiah in reformation of religion renewed the Lords covenant.

9. But after the Jewes were come out of Babylon to Jerusalem againe, Ezra returning the next yeere after the building of the Temple was finished, found that y<sup>e</sup> people by marrying strange wiues had broken the Lords covenant, wherefore with great feare and trembling, he procured that they put away their strange wiues, and so the covenant was renewed, Ezr.10.

About thirteene yeere after Ezra, Ezr. 7.1, 8. Nehem. 2.1.) came Nehemiah out of Babylon to Jerusalem, and builded by the walles of the Citie, and abode there twelue yeeres, Nehem. 5.14. in whichspace among other things, he finding that the people had transgressed the covenant againe by taking of strange wiues, did renewe this covenant againe, and caused them to put away their strange wiues, as the whole matter is  
e declared



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declared in two whole Chapters, Nehem. 9. and 10. And heereto I might adde very well, that which happened when Nehemiah that zealous prince returned to Jerusalem the second time, Nehem. 13. 3. &c. But thus I haue gone through the whole story of the olde Testament, and shewed how the people tenne times by a speciall kinde of repentance broke off their sinnes, prevented further iudgements, and very solemnely renewed the couenant betweene God and them. And I wish with such hearty desire as I beare to Gods glory, and to the saluation of my brethren, that these fewe, but worthy and notable examples, might driue vs all to repentance generally, and to the renewing of the Lords couenant, which by our sinnes we haue broken, and so prevent greater iudgements which hang ouer our heads. For the Lord by famine and dearth, by diuers and strange diseases these fewe yeeres past, enen such as neither we, nor our fathers haue knowne, by a most terrible and fearefull plague and pestilence, which made vs all to tremble, by taking  
away

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away many good men, euen some of the best men in the land, doth euen thunder from heauen his terrible voyce, to drine vs to renewe the couenant of our God, lest, if we consider not his fearefull iudgements, but continue still in our sinnes, his holy hand, which yet is stretched out still, take hold on iudgement, and he execute vengeance on his enemies, and weede out them that hate him befoze hee will renewe his couenant againe. For that, as I said befoze, is the second way of continuing Gods couenant, and whereof also I will giue you one example or two. For that it is a terrible kind of renewing the couenant, and there are not, as I thinke, many examples of it.

When the Israelites were come to Kadesh barnea, Deut. 2. 14. in the second yeere after they departed out of Egypt, they sent twelue men to search the land of Canaan, that they might the better know which way to enter into it, and set vpon the inhabitants, Num. 13. But ten of these twelue at their returne brought by an euill report of the land, Num. 13.

Examples  
of renew-  
ing the co-  
uenant by  
iudge-  
ment.



*The Covenant betweene*

32. Whereat the Israelites murmured and rebelled grievously, Num. 14. for which cause the Lords wrath was so kindled against them, that he swore they should not enter into that land. But the Lord made them continue in the wilderness 38. yeeres afterward, till he had destroyed all those rebels, and not left one of them alive, Deut. 2. 14. And al those also which followed Baal Peor, Deut. 4. 3, 4. Afterward the Lord of his mercy had compassion on their posteritie, and in the 40. yeere after their departure out of Egypt, when they were in the plaine of Moab by Iorden, Num. 33. 48, 50. the covenant made at Horeb, as I shewed before, was now againe renewed, as it is largely set downe, Deut. 29.

Againethough by the meanes of Iosua, Samuel, and many good kings, the covenant was often renewed, as I shewed before, yet their sinnes and their rebellions so mighty increased day by day, that at the last the Lord caried the Jewes captives into Babylon, and there weeded from among the rest, the rebels, and the great sinners, and destroyed them, Ezck.

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Ezek. 20. 38. and after seventy peeres had compassion of the rest, and of his meere mercy, not of their deserts, brought them to Jerusalem againe, and renewed his covenant with them, even of his mercy, Ezek. 16. 61. and 36. 22, 32. And that we may thoroughly see this covenant was renewed of Gods free mercy only, both Ieremie befoze the captiuitie began, saith, It is the Lords mercies that we are not consumed, because his compassions faile not, Lament. 3. 22. and also Malachi after the captiuitie saith, Because I the Lord change not, therefore ye sonnes of Iacob are not consumed, Malach. 3. 6.

Lastly, when the Iewes were returned out of captiuitie, and the covenant of grace was renewed, yet for all that Zerubbabel or Iehoshua, that Haggai or Zachariah, that Ezra, Nehemiah or Malachi could doe, they waxed worse and worse, and to fill vp the full measure of all their sinnes, they finally crucified the Lord of life, even the Lord Iesus Christ our alone Saviour: wherefoze the Lord hath now reiected them as reprobates, and



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scattered them vpon the face of the earth, as fearefull spectacles of his heauy wrath euery where. All this notwithstanding, the faithfull God, which keepeth couenant and mercy to a thousand generations, hath still continued his couenant to a selue of the Iewes, as Paul sheweth, Rom. 11. 1. I demaund then, hath God cast away his people? God forbid: for I also am an Israelite, of the seede of Abraham, &c. and to teach vs that this proceedeth of the Lords free mercy, hee saith, Verse 5. Euen so then at this present time is there a remnant through the election of grace.

19. *Quest.* By this you haue said, it appeares to be a most fearefull thing to enter into Gods couenant. Were it not better to be out of the couenant?

*Ans.* It is not onely a fearefull thing, but also a most damnable thing to be out of Gods couenant, for they that be out, haue no hope of saluation. And to be in the couenant, is only blessednes, if man continue therein. As the magistrate is not to be feared for good workes, but for euill, Rom. 13. 3. so the Lord is not a ter-

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for to them that keepe his covenant, but to them that breake it.

20. *Quest.* I see, and it is too manifest to be denied, that there was continually a covenant made betweene God and man vnder the law before Christ came. But now in the time of the Gospel is there, or ought there to be any such covenant?

*Ans.* Yea, there ought to be, there hath beene, and is at this day, and shall be to the end of the world. When Iohn the Baptist began to preach the Gospel, and gather a new Church, a new people for Christ, he renewed this covenant with all those whom he baptized. For when the Scripture, Matth. 3. witnesseth, that he admitted none to Baptisme, but upon confession of their sinnes, which was both a renouncing of them, and also a promising of amendment of life, and of obedience to God; and that many voluntarily submitted themselves to his order, which was the ordinance of God, and received the Sacrament of Baptisme, which is the signe of the covenant, and to be ministred to none, but only to them

The covenant of God vnder the Gospel.



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them that are in the couenant: it is more then manifest, that Iohn gathering a holy people to the Lord out of that corrupt and disordered state of the Iewes, renewed the couenant of God: when Peter conuerted so many at one Sermon, Act. 2. 38. he admonished them of repentance, and so after they had yeelded themselves to the couenant of God, and promised to doe what the Lord commanded, they received Baptisme, which is the signe of the couenant. The same is to be affirmed of those whom Paul conuerted, Act. 19. 17, 18. And afterward when the Apostles planted Churches in diuers places, it appeareth many wayes that they at the first made the couenant betweene God and them; else they could haue planted no Church. For declaration hereof marke what Paul speaketh of the Church which then was at Rome, Rom. 6. 17. But God be thanked, that yee were the seruants of sinne, but ye haue obeyed from the heart vnto the forme of doctrine, whereunto yee were deliuered. The same commendation he also giueth of some other Churches as of the Church at

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at Corinth, 2. Cor. 9. 13. Which by experiment of this ministration, praise God for your voluntary submission, to the Gospel of Christ. **And of the Church of Macedonia, 2. Cor. 8. 5.** They gaue their owne selues first to the Lord and after vnto vs by the will of God. **And of the Church at Philippi, Philip. 2. 12.** Wherefore my beloued, as yee haue alwayes obeyed, not as in my presence only, but now much more in mine absence, &c. Out of these and diuers such other places, it is euident, that where the Apostles planted any Churches, they caused all the beleeuers to promise to doe whatsoeuer the Lord commandeth. But I will conclude with one word. When Christ the Mediator renewed this new covenant betweene God & man, the Apostle, Heb. 8. 10. rehearsing the covenant, mentioneth the very words wherein it was first made, and wherein it hath so often beene renewed, euen these; I will be their God, & they shall be my people. Which generall words the Apostle Paul applieth to the Church at Corinth, 2. Cor. 6. 16.



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21. *Quest.* Can you shew by examples, how this Couenant hath beene continued, and renewed vnder the Gospell, as you did before vnder the Law?

The continuance of the Couenant, vnder the Gospell.

*Answ.* Although the history of the Gospell, in the New Testament containe in it but a short time, that from the time when Iohn Baptist began to preach, to the end of the Actes and writings of the Apostles, there is not full fourescore yeeres (I except the Prophecies) that we might shew the repetition of the Couenant from time to time, as wee did out of the olde Testament, which containeth a historie of things done in that Church, from the beginning of the World, almost till Christ came in the flesh, enen till the dayes of Alexander the great, who liued about thre hundredeth and thirty yeeres afore Christ came: Neuerthelesse, that which is written, Deut. 29. 14, 15. Neither make I this Couenant, and this oath with you onely, but aswell with him that standeth heere vvith vs this day before the Lord our God, as vvith him that is not heere vvith vs this day, (that is, with the

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the posteritie which is yet vnborne) and Deut. 31. 10. of the repeating of the covenant every seventh yeere more solemnely, must be taken more generally, then for the posteritie of Iacob onely, and being rightly compared with my last answer before, will prooue sufficiently, that the Covenant hath bene renewed often vnder the Gospell, as it was vnder the Law. Besides, that which is wanting in the New Testament, by reason of the shortnesse of the story, is some-what touched, and in part supplied by Ecclesiasticall Writers, which haue recorded some of the practices and customes of the Churches in their dayes.

22. *Quest.* What hath any Ecclesiasticall Writer spoken heereof? or what hath bene the custome of the Church heerein?

*Ans.* Ecclesiasticall Writers make mention of two manners of catechising, which differed both in regard of time, and in respect of persons: the one was before Baptisme, the other was after Baptisme: the one was catechising of them

Ecclesiasticall writers beare record of the continuance of the Covenant vnder the Gospell.



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them that were strangers from the Couenant; the other was of them that were in the Couenant: the one was of the heathens, before they were receiued into Gods Couenant, and into the fellowship of the Church; the other was of the children of the faithfull.

23. *Quest.* What is there written of the former manner of catechising, that we may therein see the continuance, or renewing of the Couenant?

The former manner of catechising.

*Ans.* Iustine, sometimes a Heathen Philosopher, but after a famous Martyr of Christ, reporteth in his second Apologie of Christians, that if any heathen man desired to be receiued into the fellowship of the Church, he was first catechised in the principles of Religion, and then hearing further the Word of God, as it were the conditions of the Couenant, afterward came into the face of the Congregation, and confessed that hee did beleue, and promised that hee would obey the word of God, whereupon he was baptized, and receiued into the fellowship of the Church. Now when the Church obserued this order, it is  
clear

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cleare that they continued the Couen-  
nant of **G D D** among them. And that  
this order might bee the better obserued,  
the Church appointed certaine times,  
and in some places a longer space, at o-  
ther times, and in other places a shorter  
time, for catechising of Heathens, before  
they were baptized. Socrates, lib. 7. cap.  
30. writeth, that the Burgonians were  
seuen dayes in learning their Cate-  
chisme, and then baptized the eight, Ie-  
rome, ad Pammachium saith, the custome  
in his dayes, was to catechise them four-  
ty dayes, and then to baptize them. Ter-  
tullian de baptismo, writeth, that there  
were two times in the yere, Easter, and  
and Whitsonide, specially appointed  
by the Church for Baptisme, and stran-  
gers from the Couenant were instru-  
cted in the principles of Religion, all the  
rest of the yere, against these two  
times. And thus farre the Couenant  
was continued, that no stranger was ad-  
mitted into the societie of the Saints,  
but he first solemnely entred into Gods  
Couenant, and promised to doe what the  
the Lord commanded in his Word.



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24. *Quest.* You haue sufficiently shewed mee, that the Church was so mindefull of the Couenant, that they receiued none into their fellowship, but those onely that submitted themselves to the ordinances of G O D, which is a thing worthy good consideration. But my desire was, and is to know, if the Faithfull themselves, being of the Couenant, did at any time repeate it, or renew it.

The second manner of catechising.

*Answ.* The second manner of catechising, whereof I spake befoze, and which now is to bee declared, sheweth the continuance of the Couenant, euen among the faithfull. For the place, Deut. 29. 14, 15. whereof I spake a little befoze, quest. 21. teacheth vs, that when the Lord receiveth any into his Couenant, hee doth not receiue that party alone, which then in his owne person doth promise to doe what the Lord commandeth, but also of his infinit mercie, he receiueth that mans posterity, though then vnborne, euen for thousands of generations, as also it appeareth, Gen. 17. 7. I will establisth my Couenant betweene

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me and thee, and thy seed after thee, in their generations, for an everlasting Covenant. And the other place of Deut. 31. 10. before mentioned also, quest. 21. as touching the solempne repeating of the Law and Covenant: even both these places teach vs, that there ought to be a continuall repeating of the Covenant, which thing hath well bene observed in this other kinde of catechising. For the children of the faithfull, which were baptized in their infancie, when they came to yeeres of discretion, have bene taught both privately at home, and publicly in the Congregation, what great things the Lord did for them, and for their forefathers, when he received them into his Covenant: which things, when the children of the faithfull had learned, and were able sensibly to render a reason of their faith, then they, in the presence of the Congregation, did openly declare their faith, and promised to obey the Commandements of **G D D**. and so in their owne person renewed Gods Covenant, and were then confirmed to bee of the Covenant. And this is that which  
in



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in ancient times was called confirmati-  
on, howsoever the detestable two horned  
beasts and Antichrists of Rome have ab-  
used it. Also that the children of the  
faithfull might bee religiously instru-  
cted in the principles of Religion, and  
know what great things **G D** had  
done for them, and be able thereof to ren-  
der a sound reason and sensible, before  
they were confirmed: there were in the  
Primitive Church, catechisers which  
instructed both Heathens before they  
were baptized, and also the children of  
the faithfull, before they were confirmed.  
Such Catechisers or Doctors were  
Pantenus (Euseb. lib. 5. cap. 9.) Clemens  
(Euseb. lib. 6. cap. 6.) Origen (Euseb. lib.  
6. cap. 8.) and others after them in the  
Church of Alexandria in Egypt. And  
such a catechiser was Optatus at Car-  
thage, in Cyprians dayes, Cyprian, lib.  
3. Epist. 22. And by these, and such o-  
ther meanes was Gods Covenant re-  
peated, renewed, and continued from ge-  
neration to generation, even to these  
our dayes as you see.

25. *Quest.* Was there any other cu-  
stome

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stome in the Primitiue Church, to declare the continuance of this Couenant?

Ans<sup>r</sup>. The Church then so diligently kept this holy Covenant, that if any man performed not his promise of obeying Gods commandements, but transgressed, neither vpon due admonition amended his fault, as Gods Lawes required; the same person was banished and excommunicated out of the company and fellowship of the faithfull, till he amended. And you see excommunication continueth to this day, so that you neede no more to let you vnderstand what care the Church of Christ hath had of the continuance of Gods covenant.

The practice of excommunication, sheweth the continuance of the Covenant.

26. *Quest.* It is most true and euident which you say, and I am therewith satisfied. But as excommunication is continued in the Church, so I wish catechising were also continued, that though there bee fewe, or no Heathens at all which desire to be of Gods Couenant (so neere is the fulnesse of the Gentiles come, in, and so neere may we feare, lest our refection be at hand, whereof Paul long since admonished vs, Rom. 11. 22, 25.)

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yet



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yet the children of the faithfull might be instructed, and so continue the couenant of God. Why is not this catechising now vfed?

Catechi-  
sing conti-  
nued.

Ans. It is continued among vs' or else the fault is in the Preachers, who are intoynd to catechise the youth of their Parish, every Lords Day in the after-noon. And the children of the faithfull thus catechised and taught the principles of Religion, are to come into the face of the congregation, assembled in the Church, and there to confesse their faith, and to promise obedience vnto the commandements of **G D D**, according to that little and short Catechisme, set forth by authority, wherein the holy practices of the Primitive Church are most worthily, and linely expressed, as touching this thing wee speake of, euen the continuance and renewing of the couenant. For therein the child openly promisseth in his own person 3. things: first, to forsake the Flesh, the World, & the Deuill: secondly, to beleue all the Articles of the Christian faith; thirdly, to keepe Gods holy commandements.

THE

## THE SECOND PART.

## CHAP. I.

*Of the principles of Religion in generall,  
and of their order.*

*Question.*

Hat are the principles of Religion that long since were, and now are, or ought to be taught in the Church of Christ?

Ans. Those which are set downe by the holy Ghost, Heb. 6. 1, 2. as for example. 1. First, repentance from dead woꝝkes, that is, both true sorrow for former sinnes, and also in regard of the time to come, a renouncing of the woꝝkes of the Flesh, the World, and the Denill. 2. Secondly, faith towards GOD, that is, a confession of the Trinity, and of our salvation, by the mercies of GOD

Of the principles of Christian Religion.



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in Iesus Christ our Lord. 3. Thirdly, the doctrine of Baptisme, that is, the myste-  
rie, and the meaning of the Sacraments.

4. Fourthly, laying on of hands, that is, that the childzen of the Faithfull be-  
ing catechised, should make open confes-  
sion of their repentance, of their faith, of  
the Sacraments of **G D D**, and so haue  
hands laide vpon them, and bee confir-  
med to bee of the Couenant of **G D D**,  
and of the visible Church. 5. Fifthly, the  
resurrection from the dead, that is, that  
albeit they should die, and their bodies  
be laide in the Earth, yet at the last day  
they should bee raised vp to life againe.  
6. Sixtly, eternall iudgement, that is,  
that **G D D** the eternall Judge, who  
will then condemne the wicked to eter-  
nall condemnation, will giue them that  
are thus receined into his holy Coue-  
nant, and accordingly continue therein,  
an euerlasting Crowne of glory, in his  
heauenly Kingdome for euermore.

2. *Quest.* Why are not our children  
now a dayes taught these principles of  
Religion?

*Ans.* They be. For when they are  
taught

*God and Man.*

taught the Lords prayer, the articles of Christian faith, the tenne commandments, and the meaning and vse of the Sacraments, then doe they learne these principles of religion before mentioned. And if you consider well the questions propounded, and answers made by children in our Churches where there is a godly and painefull minister, yee shall see that these things are both taught and learned. For when our children in answering the minister, solemnly renounce the flesh, the world, and the diuell; when they confesse the articles of Christian faith; and when they promise to obey Gods commandments, as that little Catechisme established by authority requireth: then they plainly shewe they haue learned these principles of religion, and keepe the custome of the primitive Church, and so the couenant betweene God and man is renewed and continued from generation to generation.

3. *Quest.* I pray you declare and lay open these principles of religion more fully: and first for their order, secondly for the summe of them.

F 3

Ans.

Our children are taught the principles of Christian religion.



*The Couenant betweene*

The order  
to be ob-  
serued in  
the princi-  
ples of re-  
ligion.

Ans. That order I thinke best, which is most naturall and most agreeable to the couenant of God. For where there is no couenant betweene God and man, there these principles of Christian religion are not regarded. But where there is a couenant made betweene God and man, God first requireth that his gracious promises should be beleueed, and secondly, that his commandements should be obeyed. Againe, as the fire is before the heat, the Sunne before the light, the fountaine before the riuer that runneth from it, and generally, as the cause efficient is before the effect, so is faith before the law. For good woorkes are the fruits of faith. Thirdly, without faith neither the Sacraments can be comfortable vnto vs, nor our obedience acceptable to God, nor yet our prayers be heard and granted. For without faith it is impossible to please God, Heb. 11.6.

Faith is  
the first  
of the  
principles  
of religi-  
on.

4. *Quest.* Then your meaning is, that the first place of right belongeth to faith, the second to the commandements.

Ans. Whether we respect the time in the making of the couenant, or the naturall

*God and Man.*

all order of causes, or the expresse word of God, faith must needes be set before the woꝝkes of the Law.

5. *Quest.* But what say you to the other principles of religion, as prayer, and the Sacraments? what place will you assigne to them?

*Ans.* The order agreed vpon for faith and for the lawe, there needs no great question to be made for the rest. For the Sacraments are as necessarily annexed to faith, as the seale to an obligation. And prayer likewise followeth the commandments, that what wants soeuer we find either in our faith, or in our obedience to the commandments by reason of our manifold infirmities, we should by earnest and often prayers craue of God that hee would minister vnto vs some supply by the powerfull presence of his Spirit, and specially that through the obedience of Iesus Christ we may be accepted



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## CHAP. II.

*Of the Articles of faith in generall, with  
the definition and diuision of faith.*

I. *Question.*

**I** Vnderstand then it is your meaning to  
obserue this order; to speake first of  
faith and of the Sacraments, secondly, of  
the commandements & of prayer. I pray  
you therefore let me heare what the chiefe  
articles of faith be, which we ought to  
belecue.

Two chief  
articles of  
faith.

**Ans.** The holy Ghost setteth downe  
two principall Articles of our faith, Heb.  
11. 6. in these words, He that commeth to  
God, must beleue 1. that God is, and 2.  
that he is a rewarder of them that seeke  
him.

2. *Quest.* Concerning the former of  
these two Articles, is there any man  
which denieth that there is a God?

**Ans.** The Apostle saith not, hee that  
commeth to God, must beleue that there  
is

*God and Man.*

is a God, as though he had to deale with Protagoras, who doubted whether there were any God or no, or as though he had to deale with Diagoras Melius, Theodorus Cyrenaicus, Eumenes Tegeates, and such like who denied flatly that there was any God: but he saith, he that cometh to God, and so professeth God, must beleue that God is, that is, that hee is such a God as the word describeth him to be, omniscient, omnipotent, iust, righteous, mercifull, gracious, &c. and not to say in heart, God seeth me not when I commit iniquitie, Psal. 10. 11, 13. and Psal. 50. 21. or, though I commit these abominations, yet God will be mercifull vnto me, and not punish me according to his word, Deut. 29. 19. Rom. 2. 3. or to haue any other such imagination in his heart. Hee (I say) that cometh to God, must not haue any of these, or any such other cogitation in his minde, but must faithfully and firmly beleue that God is, euen such a God, as he sheweth himselfe in his word. Hea he that cometh to God, must not hypocritically confesse him with his mouth, and most impiouly

What it is  
to beleue  
that God  
is.



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impiously denie him in his workes, Tit. 1.16.

3. *Quest.* Doe you not then condemne many men in these dayes, who say they are Gospellers? & if ye demaund of them whether they beleue that God is, will answere you angerly, and say yee abuse them to aske any such question: and yet in their deeds God wots are wicked men, as vsurers, drunkards, gluttons, whoremongers, cruell oppressors, thecues, bribers, couetous, murderers, craftie deceiuers and such like, as without repentance shall neuer enter into the kingdome of heauen.

Hypocrites  
thrice  
waies con-  
demned.

*Ans.* No, if there be any such. I con-  
demne them not, but it is their owne  
deedes, 1. Cor. 6. 9. Rom. 8. 23. Galat. 5.  
19. It is the word of God, Iohn. 12. 48.  
and their owne consciences, Rom. 2. 15.  
Tit. 3. 11. that shall condemne such hypo-  
crites at that day. Who nothing regar-  
ding the terror of the Lord, 2. Cor. 5. 11.  
doe abuse his maiesty in a hie degree of  
presumptuous sinne, which is most dan-  
gerous and dreadfull. For the Lord hath  
said,

*God and Man.*

Tit. said, Deut. 29. 19. That hee will not be mercifull to such.

4. *Quest.* But to leaue such to God, what say you more concerning faith in God?

Ans. It is first requisite that we know what faith is, befoze we can shew what faith in God is.

5. *Quest.* What is faith then? how doe you define it? or what doe you call it?

Ans. Befoze we can define it and declare what it is, it must of necessitie first be distinguished or deuided. For there are two sorts of faith so diuers in their nature, that they cannot both possibly be comprehended in one definition or description.

6. *Quest.* Which be those two kinds of faith?

Ans. There neither is, neither can there be any faith, but where two persons are, the one promising some thing, and the other receiuing, and beleeuing that promise. And in either of these two persons, there is a seueral faith differing either

Two kinds  
of faith in  
respect of  
two sub-  
iects.



*The Covenant betweene*

either from other, euen one in him that promiseth, and another in him to whom the promise is made. But the faith of the one is so diuers and differing from the faith of the other, that they cannot both be contained in one definition.

7. *Quest.* What is his faith that maketh the promise?

The faith  
of him  
that pro-  
miseth.

*Ans.* It is truth, faithfulness, constancie in performing that he promised. This faith is specially in God, who is alwaies true in all his doings, and faithful in all his promises, as the Scripture euer where witnesseth, Psal. 91.4. And this faith ought to be in euery man, truly and faithfully to performe all his lawfull promises made either to God or man. And the Prophet Dauid saith, it is one of the markes whereby Gods elect are knowne and discerned from others, Psal. 15.4. to performe that hee promiseth though it be to his losse.

8. *Quest.* What is his faith to whom any thing is promised, and which receiueth and beleeueth the promise?

*Ans.* It is a sure, a certaine, a full persuasion that in due time and maner we shall

*God and Man.*

shall enjoy the things which are promised.

## CHAP. III.

*Of the person of God.*3. *Quest.*

**N**OW then to goe forward with your purpose, what is it to beleue that God is?

Of faith  
in God.

**Ans.** It is to beleue that God is such a God as he hath promised to be unto vs, and such a God as the word describeth him to be, both in respect of his person, and also in respect of his properties or essentiall qualities, if I may so speake.

Of the  
person and  
properties  
of God.

2. *Quest.* I pray you shew me these two things you spake of, the person and the property of God: and first, what saith the Scripture touching the person of God?

The Scripture sheweth these foure things: 1. that there is one God only in essence or substance: 2. That there are three



*The Couenant betweene*

three persons, the Father, the Sonne, and the holy Ghost: 3. that euery one of these three persons is God: 4. that there are not three Gods, but one God only.

3. *Quest.* These are deepe mysteries and difficult matters whereof you speake, yet I desire to heare somewhat of them, and first shew me that there is one God alone.

There is  
but one  
God.

*Ans.* That there is one God only, it is proued first by testimonie of the Scripture, Deut. 6. 4. Heare, O Israel; the Lord our God is Lord only. Secondly, by the creation of the world, Ierem. 10. 10, 11, 12. The gods that haue not made the heauens and the earth, shall perish from the earth, and from vnder the heauens. And Dauid saith, Psal. 96. 5. The gods of the people are idoles, but the Lord made the heauens. Thirdly, by his prouidence, as it appeareth, Esay. 45. 5, 6, 7, 8. the wordes I omit for breuity. Fourthly, by the miracles which he wrought in Egypt, and for deliuerance of Israel, as Moses sheweth that the Lord is God alone, Deut. 4. 34, 35, 36. And Christ also proued himselfe to be God by the

*God and Man.*

the miracles he did, Iohn.5.36. and 10. 25,38.

4. *Quest.* Shew me also that there are three persons.

*Ans.* This is manifest, Esay.63.9,10. There are three persons. For there is first, the Lord that was troubled in their troubles: secondly,

there is the Angel of his presence, which is Jesus Christ: thirdly, there is his holy spirit, which the Israelites bred.

And if you read the text, you shall see it plainly. Also, when Iohn baptized

Christ, Matth. 3. 17. there is first Christ baptized: Secondly, there is the voice of

the Father from heaven: Thirdly, there is the holy Ghost descending like a dove.

Againe, Matth.28.19. Christ comma-

ndeth that Baptisme be ministred in the name of the Father, of the Sonne, and

of the holy Ghost, you may reade also,

2. Cor. 13, 13.

5. *Quest.* Can it likewise be proued, that each of these three persons, is God? The Father is God.

*Ans.* First, concerning the Father, I suppose there is no doubt, therefore it

shall suffice to say with Iohn. 3. 16. God

(that



*The Covenant betweene*

(that is the Father) so loved the world, that he gave his only begotten Son, &c.

The Son  
is God.

Secondly, of the Sonne thus speaketh the Prophet Esay, 9.6. But unto vs a childe is borne, and unto vs a Sonne is given: and the government is upon his shoulders, and he shall call his name Wonderful, Counsellor, The mighty God, the everlasting Father, the Prince of peace, &c. Paul saith, Rom. 9. 15. of whom came Christ, who is God ouer all, blessed for euer. And in another place it is said, Heb. 1. 8. But unto the Son he saith, O God, thy Throne is for euer, &c.

The holy  
Ghost is  
God.

Thirdly, of the holy Ghost thus saith Peter, Acts 5. 3. Why hath Satan filled thine heart, that thou shouldest lie unto the holy Ghost? And in the next verse. Thou hast not lied unto men, but unto God. Paul saith, 1. Cor. 6. 19. Know ye not that your body is the Temple of the holy Ghost? And 1. Cor. 3. 16. Know yee not that yee are the Temple of God, and that the Spirit of God dwelleth in you?

There are  
not three  
Gods, but  
one God  
alone.

6. *Quest.* Lastly, it remaineth yet that you shew there are not three Gods, but

*God and Man.*

but one GOD alone.

Ans<sup>w</sup>. In the first Chapter of Esay, the Prophet said the Lord in a vision, verse 1. And the Angels cryed one to another, Holy, holy, holy is the Lord of hostes, verse 3. And the Lord commanded Esaias, to goe and prophesie unto the people, verse 8. 9. Now, if it bee demanded who this Lord was, that appeared to Esaias, and bade him goe, and prophesie, I suppose all men will easily grant it was the Father. And that it was the Sonne, it appeareth, Iohn 12. 41. These things said Esaias, when hee saw his glory (that is, Christs glory) and spake of him, that is, of Christ. And Paul witnesseth, that it was the holy Ghost, Act. 28. 25. For in citing that first Chapter of Esaias, he saith thus: Well spake the holy Ghost by Esaias the Prophet, &c.

Also the Apostle Iohn, in his first Epistle, Chap. 5. verse 7. speaketh thus: There are three which beare record in Heauen, the Father, the Word, and the holy Ghost: and these three are one.



*God and Man.*

## CHAP. IIII.

*Of the properties of God in generall.*I. *Quest.*

**N**OW, that you have declared these things foure things concerning the person of God, I desire to heare something also of the properties of God, as you promised before, Chap. 2. quest. 1.

The properties of  
God.

Ans. Wee must first consider the properties of GOD, generally, as hee is one GOD in Essence, and secondly, the properties of euey person by himselfe.

2. *Quest.* What say you then of the properties of God in generall?

Ans. He that cometh to GOD, must beleeue that GOD is, that is, such a one as the Word describeth him to be: as for example, that hee is omni-scient, Prou. 15. 3. The eyes of the Lord in euey place behold the euill and the good. That hee is omnipotent, Psal. 115. 3. Our God is in Heauen: he doth whatsoe-

uer

*God and Man.*

uer he will. That he is eternall, Psal. 90.  
2. From euerlasting to euerlasting, thou  
art our God. That he is infinit, 1. King.  
8. 27. Behold, the Heauens, and the Hea-  
uens of Heauens are not able to containe  
thee. That he is good, Math. 5. 45. and  
19. 17. That he is mercifull, Exod. 34.  
6. That he is iust, Psal. 97. 2. &c. And as  
they that come to GOD, must thus be-  
lieue that GOD is, so must they not say,  
when they comit iniquity, The Lord shal  
not see, neither will the God of Iacob re-  
gard it, Psal. 94. 7. nor in their distresse,  
despaire of the power & goodnesse of God,  
as the Israelites did, Psal. 78. 19. nor in  
prosperity say as the Edomites did, Oba-  
di. verse 3. nor when they haue satisfied  
the desires of the flesh, wipe their mouth,  
and say with the Barlot, Prou. 30. 20. I  
haue not committed iniquity: nor when  
they are threatned with Gods Judge-  
ments, say contemptuously, Let him  
make speede, let him hasten his worke,  
that we may see it, Esay, 5. 19. nor seeke  
deepe to hide their Counsell from the  
Lord, when they doe euill secretly, Esay  
29. 15. nor desperately say, Wee haue



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made a Couenant with death, *Esay* 28. 15. No2 denie the Lord, and say, It is not he, *Ierem.* 5. 12. No2 giue the Nazarites wine to drinke: no2 command the Prophets, saying, Prophesie not, *Amos* 2. 12. *Mich.* 26. No2 sweare by the sinne of Samaria, *Amos* 8. 14. No2 generally they must not thinke, speake, or doe any thing which the Lord forbiddeth in his word. But they must reverently feare and obey the Lord, and his Ministers, and all his ordinances. Thus must they beleene that **G D D** is, which will come to him to be of his house and familie.

3. *Quest.* What say you now touching the speciall properties of euery person by himselfe?

The Father.

*Answ.* The Father is saide to beget the Sonne, the Sonne is begotten, the holy Ghost proceedeth from them both, but the manner of the begetting of the Sonne, and of the proceeding of the holy Ghost, is vnsearchable, and vncomprehensible, and therefore we may not be curious to inquire too farre of the Majesty, lest we be oppressed of the glory. Then to speake within the bounds of the Scripture,

*God and Man.*

Scripture, and of our owne measure, the Father is said to be Almighty, &c. as was said before generally, not because those properties are peculiar to the first person onely, but because the first person is as it were the fountaine and the wellspring of the Deity.

## CHAP. V.

*Of Christs person and office, and first of his Prophecie.*

1. *Quest.*

**W**Hat say you of the Sonne?

Ans. The Sonne is specially to be considered, as he is the Mediator betwene GOD and man, & therefore as he is both God & Man. Wherefore wee must first consider his person, then his office.

2. *Quest.* What say you of his person?

Ans. He being God equall with the Father, assumed, and took to his deity, humane nature, and was borne of the Virgin Mary, Math. 1. 18. &c. Luk.



*The Couenant betweene*

cap. 1. and 2. and 3. and so was one person consisting of two natures, the diuine, and the humane.

3. *Quest.* Wherefore did he take our nature vpon him, and became Man also as we be?

Ans. Because he must be the Mediatour betwene GOD and Man, and by his owne death satisfie Gods iustice, and reconcile vs to GOD againe.

4. *Quest.* Could hee not haue done this, being God onely, except hee also tooke our nature?

Ans. No, for if he had bene onely God, he could not haue suffered death for vs: and if hee had bene Man onely, hee could not haue overcome death. Therefore, that he might suffer death for vs, to satisfie the Iustice of GOD, who would not bee reconciled to vs, but by death, Gen. 2. 17. it was necessary that hee should be Man, and that he might overcome death, & so deliuer vs from death, and the ransome paide, might be answerable and sufficient, Act. 20. 28. and 1. Pet. 1. 19. It was necessary that he should be GOD also.

5. *Quest.*

*God and Man.*

5. *Quest.* Seeing then Christ is both God and Man in respect of his person, what say you of his office?

Ans. Christ our Mediatour being both **G O D** and **M a n** in one person, is in respect of his office, anointed with the holy Ghost, Act. 10. 38. to be a Prophet, a Priest, and a King.

The office  
of Christ.

6. *Quest.* How is hee a Prophet? or what is his office in that he is a Prophet?

Ans. He is our Prophet, in that the Lord hath appointed him to reveale unto vs, and teach vs the will and the Counsell of **G O D**, so farre as concerneth our saluation, Iohn 1. 18.

Christ our  
Prophet.

7. *Quest.* How then did they that died before Christ came? had they no Prophets? or knew not they the meanes of saluation? For I take it, your meaning is, that Christ is our onely Prophet.

Ans. It is true, Christ is our onely Doctor or Prophet, & we are forbid to acknowledge any other, Mat. 23. 8. But as the Messenger, or inferiour Magistrate sent from the King with commission & authority to execute some duty, doth not make, & therefore there is no King, or that there

Christ our  
Prophet  
from the  
beginning.



*The Couenant betweene*

are two things: so other Prophets being men, & sent by Christ, doe not make that Christ is not our Prophet, so that wee haue moe prophets then Christ. And that Christ hath been the great Prophet, to reueale the mysteries of saluation to Gods Elect, from the beginning of the World, I meane, since the first fall of Adam, it may be proued by the testimony of Peter, who 1. Pet. 3. 19. witnesseth, that euen Christ, though then he had not taken our nature, went by his diety, & preached in Noe befoze the Flood to those disobedient persons which are mentioned, Gen. 6. & which perished in the waters, for not obeying Christ their Prophet, & now are, as Peter saith, in prison, that is, in Hell. And that Christ preached afterwards in the other Prophets it appeareth, in that he gaue commandement to that great Prophet Moses, Exod. 3. 2. Act. 7. 30. &c. And as the Lord said of Christ since hee tooke our nature, Mat. 17. 5. heare him: so the same Lord said of Christ long since, euen when Israel was newly come out of Ægypt, Exod. 23. 21. Beware of him, and heare his voyce, and prouoke him

*God and Man.*

him not, &c. And whosoever will not harken to my words, which he (*that is, Christ*) shall speake in my name, I will require it of him, saith the Lord, Deut. 18. 19. **as it is plainely expounded**, Act. 3. 22. &c. and 7. 37. &c.

8. *Quest.* But seeing Christ hath been the Prophet since the beginning, & now in these last dayes tooke our nature and came and preached in his owne person, after died, and rose againe, and is ascended into heauen, and sitteth at the right hand of the Father, doth he not cease to doe the office of a Prophet?

Ans. **No**, as before his comming in the flesh he preached in the former **Prophets**; so he now preacheth in the **ordina- ry ministers of his word**, and saith of them, He that heareth you, heareth mee: and he that despiseth you, despiseth me, Luke. 10. 16.

Christ our Proper speaketh to vs, in the ordinarie ministers of the word.

9. *Quest.* Then it is your opinion that there ought as great reuerence and obedience to be giuen to the word of God, preached in these dayes by silly poore men and sinners, as if Christ himselfe preached.

Ans.



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The word  
to bee  
heard at  
the mouth  
of the mi-  
nister re-  
uerently.

Ans. Yea, for Christ saith, Iohn. 20.  
21. that as the Father sent him, so he sen-  
deth them. Which words, lest any man  
should thinke to be spoken to the twelve  
Apostles onely, Paul telleth vs, Ephes. 4.  
12. that Christ gaue as well ordinarie pa-  
stors and teachers, as extraordinarie A-  
postles. Also preachers teach the same  
doctrine that Christ did, and that Christ  
commanded them, Mat. 28. 20. and hath  
promised to be with them alwaies vnto  
the end of the world. Wherefore as it  
was said to the rich man in hell of Mo-  
ses and the Prophets, Luke. 16. 29, 31. so  
I say of the preachers of the word, which  
teach nothing but that Christ comman-  
deth them, that those which will not be-  
leeue the word of God, preached by men,  
called to that office, will not beleue  
though Christ came againe and prea-  
ched. Iohn saith, he that knoweth God,  
heareth vs, 1. Iohn. 4. 6.

10. *Quest.* What say you more concer-  
ning Christ our Peophet?

four ob-  
servations

Ans. In his office of prophesie I ob-  
serue these foure things. 1. First, that  
Christ hath reueiled, and daily doth re-  
ueile

*God and Man.*

veile vnto vs the whole counsell of  
God, so farre as concerneth vs and  
the meanes of our saluation. For Christ  
himselfe saith, Iohn. 15. 15. All things  
that I haue heard of my Father, haue I  
made knowne to you. 2. Secondly, that  
the ministers of the word are the ambas-  
sadors of Christ: as Paul sheweth, 2.  
Cor. 5. 20. Now then are we ambassa-  
dours for Christ: as though God did be-  
seech you through vs, we pray you in  
Christs stead, that yee be reconciled to  
God. 3. Thirdly, they that in these dayes  
of the cleare light of the Gospel, are ig-  
norant of the meanes of saluation, shall  
be excusable at the day of iudgement.  
For if our Gospel be hid, saith Paul. 2.  
Cor. 4. 3. it is hid to them that are lost.  
Wherefore he saith in another place, If  
any man be ignorant, let him be igno-  
rant, 1. Cor. 14. 38. 4. Fourthly, they that  
contemne saluation so plentifully offered,  
shall perish for evermore.

Christ  
daily tea-  
cheth vs,

Ministers  
are Christs  
messen-  
gers.

CHAP.



## CHAP. VI.

*Of Christs priesthood.*1. *Quest.*

**W**Hat say you now of his other office of his priesthood?

Christ our Priest.

Ans. That he was ordained of God from the beginning to be our Priest, even our high Priest, after an other order, and after a better order then that priesthood of Aarons was, as it appeareth, Psal. 110. 4. The Lord sware and will not repent, Thou art a Priest for ever after the order of Melchizedek, which sheweth that hee was perfigured in Melchizedek from the beginning, Gen. 14.

2. *Quest.* What difference betweene Christ and Aaron, and their priesthoods?

Differences betweene Christ and Aaron.

Ans. Very great. First, in regard of their parentage they differ, for Aarons lineage and stocke is knowne and recorded in the Scripture, Exod. 6. 16, 18, 20. and 1. chro. 6. and elsewhere. But Christ

answereth,

*God and Man.*

answerably to the type of Melchizedek, is without father, touching his humanitie, and without mother, concerning his deity, Heb. 7. 3. Also Aaron came of the tribe of Levi, but Christ according to the flesh came of the tribe of Juda, Heb. 7. 13.

14.

Secondly, the manner of their consecration was diuers, whereby it is evident that their priesthoods are not all one. For Christ was consecrated priest with an oath, as it is, Psal. 110. 4. The Lord sware, &c. but Aaron without an oath Heb. 7. 20, 21. Again, Aaron was made priest after the Law of the carnall commaundement, but Christ after the power of the endlesse life, Heb. 7. 16. Also materiall oyle was poured vpon Aaron at his consecration, Leu. 8. 12. but Christ was anointed with the holy Ghost, Act. 10. 38. who at his Baptisme descended like a dove and light vpon him, Matt. 3. 16. and abode vpon him, Iohn. 1. 32.

2. Their consecration is diuers.

Thirdly, their offices and the execution thereof, differ in many things, as for example.

3. Their offices are diuers.

1. The Leviticall priesthood was vnperfect,



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perfect, but Christs priesthood was and is perfect, Heb. 7. 11.

2. The Levites died and had successors, and all their priesthood was temporary; but Christs priesthood is eternall, and he liueth for ever, Heb. 7. 23. 24.

3. Aaron & his successors were priests only, but Christ is both king and priest, Heb. 7. 1, 2.

4. As Melchizedek was greater then Abraham, in that he receiued tythes of him and blessed him (for the lesse is ever blessed of the greater) so Christ and his priesthood is greater then Aaron and his priesthood, Heb. 7. 4. & c.

5. Aaron and his successors offered the bodies and the blood of beasts, but Christ offered his owne body and his owne blood, Heb. 9. 12. & 10. 5.

6. Aaron & his successors were sinners, and offered sacrifices as well for themselves as for people; but Christ being without sinne, 1. Pet. 2. 22. offered himselfe for the people only, Heb. 5. 3. and 7. 28.

7. Aaron and his successors offered oftentimes one maner of sacrifice; but Christ

*God and Man.*

Christ offered himselfe once only, Heb. 10  
11, 12.

8. Aaron and his successors entred into  
the tabernacle made with hands; but  
Christ is entred into very heauen, Heb.  
8. 6. and 9. 11, 24.

9. Aaron and his successors were but  
ministers, but Christ is the Authoꝝ of sal-  
uation, Heb. 5. 9. And there are many  
moe differences betweene the p:esthood  
of Christ and of the Levites, mentioned,  
Heb. 7. and 8. and 9. and 10.

3. *Quest.* I pray you shew me briefe-  
ly what Christs office is, in that he is our  
Priest.

*Ans.* In one word to answer you, it Christs  
is to pray for vs, and to offer by sacrifice priesthood  
for vs.

4. *Quest.* What was the sacrifice hee  
offered for vs.

It was his owne body, Psal. 40. 7. Heb.  
10. 5. Sacrifice and offering thou wouldest  
not, but a body hast thou ordained me:  
And his owne blood, Heb. 9. 12. By his  
owne blood entred he in once vnto the  
holy place, and obtained eternal redemp-  
tion for vs. And from all things, from  
which

Christs  
sacrifice.



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which we could not be absolved by the law of Moses, by Christ every one that beleueth, is discharged, Act. 13. 39. Heb. 10. verse. 1. &c. For he is the lambe of God that taketh away the sinnes of the world, Iohn. 1. 29, 36.

5. *Quest.* Doe you then comprehend the whole story of his passion in this oblation of his selfe?

Christs  
sufferings.

*Ans.* The history of his passion is at large set downe in the Gospel, namely, that he suffered in his body when he was hungry, when hee was euill spoken of, when he was persecuted, beaten, buffeted, reuiled, crowned with thornes, crucified vpon the crosse, thrust into the side with a speare, so that at the last he gaue vp the ghost, died, and was buried: and that he suffered in soule when he said to Disciples, that his soule was heauie euen to the death, when he kneeled downe three times, and desired that cup might passe from him if it were possible, when in this his prayer he was in such agony, that his sweate was like drops of blood trickling downe to the ground, when he cryed vpon the crosse, My God, my God, why

*God and Man.*

Why hast thou forsaken me? When he offered prayers and supplications; with strong crying and teares vnto him, that was able to saue him from death, and was also heard in that he feared, Heb. 5. 7. I say the storie of the Gospel declareth these and others of his sufferings plentifully. But you required but the chiefe points of his suffering, which was seene best in his sacrifice, which he our priest offered for vs, and so accordingly I answered you, purposing but briefly to touch that which others haue handled at large.

6. *Quest.* What prayers did he offer to God for vs?

*Ans.* We heard but now what earnest prayer he offered, when the curse of God due to vs for our sinnes, was laide vpon our nature in his person, that hee hauing taken vpon him our nature, euen humane nature, and being consecrated the Prince of our saluation through affliction, might bring vs to glory, Heb. 2. 10. But besides this he offered most sweet incense, a most comfortable prayer to God for vs, Iohn. 17. and it is worth the

Christ's  
prayers  
for vs.

reading



*The Covenant betweene*

reading a thousand times. Also he being now entred into very heauen, appeareth in the sight of God for vs, Heb. 9. 24. and is able perfectly to saue them that come to God by him, seeing he euer liueth to make intercession for them, Heb. 7. 25.

7. *Quest.* What vse and comfort cometh to vs by his priesthood?

1. *Ans.* First, we that beleue in Christ, are deliuered from the wrath of God, and from the punishment or curse of the law, because Christ was made a curse for vs, Gal. 3. 13.

2. Secondly, we that beleue in Christ, are made righteous before God, because Christ hath fulfilled the Law for vs, Rom. 8. 3, 4. and 10. 4. and 1. Cor. 1. 30.

3. Thirdly, we that beleue in Christ, may boldly goe vnto the throne of Grace, and receiue mercy, and find grace to helpe in time of neede, Heb. 4. 16. Ioh. 14. 13.

4. Fourthly, we that beleue in him, ought therefore by him to offer the sacrifice of praise alway to God, Heb. 13. 15.

*God and Man.*

CHAP. VII.

*Of Christs kingdome.*

*1. Quest.*

**N**OW that you haue shewed how Christ is our Prophet, and our Priest, let vs heare also his third office, and howe he is a King.

Of the  
kingdome  
of Christ.

**Ans.** Christ was ordeined of God euen from the beginning to be a king, Micah.5.2. and therefore to haue a kingdome, as we see he was prefigured in Melchi-zedek, Gen.14.18. and as it is declared, Heb.7.1. and as it is manifest in the kings of Iudah, who were types of Christ, as in Daud, 2.Sam.7.14. Psal.2.7. and 89.20, 26. in Salomon, 2.Sam.7.45. Psal.45. Heb.1.8. And in others that succeeded till Christ came. For although the regall dignitie after the people were carried captiues into Babylon, was neuer in that glorious estate that it hath beene in before, according to the prophesie of



*The Covenant betweene*

Ezekiel, Chap. 21. 27. yet Jacobs prophe-  
sie, Gen. 49. 10. was verified, and the  
scepter of some shew thereof continued  
in Iudah till Christ came.

2. *Quest.* Was it then knowne to the  
Iewes before his incarnation, that hee  
should be a king?

Christ ac-  
knowledg-  
ed to be  
a king.

*Ans.* As they knew besore that hee  
should be a Priest, so did they know y he  
should be a king: for as his priesthood  
and kingdome were both prefigured in  
Melchizedek, Gen. 14. Heb. 7. 1. as we  
haue heard besore, so also his kingdome  
and priesthood were prefigured in Icho-  
shua the high priest, Zechar. 6. 11, 12, 13.  
And therefore Ieremie, Chap. 23. 5. Eze-  
kiel, Chap. 37. 22, 24. and Zechariah,  
Chap. 9. 9. in expresse words called him a  
king. In the new Testament he is ac-  
knowledged to be the king of the Iewes,  
Matth. 2. 2. and 21. 5. Iohn. 1. 50. When  
Pilate asked Christ, whether he were  
the king of the Iewes, he himselfe denied  
it not, Iohn. 18. 34, 36, 37. And this super-  
scription did Pilate write over his head,  
when he was crucified, This is Iesus the  
King of the Iewes, Matth. 27. 3, 7.

3. *Quest.*

*God and Man.*

3. *Quest.* Seeing then he is our King, shew me his kingdome.

*Ans.* Christ not denying himselfe to be a King, told Pilate that his kingdome was not of this world, Iohn. 18. 36.

Christs kingdome not of this world.

4. *Quest.* If his Kingdome be not of this world, whence then is it? or what is it?

*Ans.* It is the Church of God that is Christs kingdome, and it is from above, that is, from heauen.

The Church is Christes kingdome.

5. *Quest.* What is the Church of God? or how doe you define it?

*Ans.* It cannot easily be declared in one word, because vnder this name are comprehended sometimes all the elect of God, whether they be dead, and departed out of this life, or they be now living heere vpon the earth, or they be yet unborn, and thus the word, Church, is vled Ephes. 1. 22, 23. Sometime by the name of the Church, is meant the whole visible company of them that outwardly profess Christ and his Gospel in this world, as 1. Cor. 12. 28. Sometime it is vled for some particular company of those which profess the Gospel, as the company that

Diuers significati-  
ons of the  
word,  
Church.



*The Covenant betweene*

professed the Gospel in the region of Galatia, the Church of England, the Church of France, the Church of Germanie, &c. And sometimes for the professors of the Gospel in one Citie, as at Ephesus, at Alexandria, at Corinth, or of one parish as we now usually speake. Now though I might iustly terme any of these the kingdome of Christ, yet this place specially requireth that we vnderstand the whole militant Church heere vpon earth, and as it is visible.

6. *Quest.* What doe you meane then by the Church in this place?

*Ans.* Both the whole multitude of the professors of the Gospel in this world, and specially the severall companies of professors, and each of them, which haue the word of God preached among them, and the Sacraments of Christ administered vnto them by Ministers thereunto called.

7. *Quest.* How commeth it to passe now, that those which professe the Gospel in this world, are the Church and kingdome of Christ? for you said a little before,

*God and Man.*

before, that Christs kingdome was not of this world.

Ans. I said befoze, that Christs kingdome was not of this world, and so I say still. Neuerthelesse Christs kingdome is in this world, though not of this world.

8. *Quest.* How can that be?

Ans. Very well : for he that is an English man borne, and a free denizen of England, may vpon occasion trauell into France, or Italy, yet when he is in Italie, or France, he is not of France, or of Italie, but of England still, and therefore retaineth the name of an English man, when he is in France. He is only a stranger in other countries, his home is in England : And so the professors of the Gospel in this world are as strangers, yet they are not of this world, but are of the kingdome of heauen.

The faithfull are strangers in this life.

9. *Quest.* How can that be? this seemeth to me more strange then it was before. For they were borne in this world, were they not? they neuer came as strangers into this world out of any other new world: heere they were borne, heere they haue beene brought vp, heere they liue,



*The Covenant betweene*

and shall till they dye. Did they euer come out of heauen? or what say you to this?

Ans. I can answer you this difficult and strange question very easily, and by a familiar similitude. If any man free borne in England, and partaker of the freedome and liberty of the land, doe at any time renounce his freedome and liberty, he may well live in England afterward, but he is none of the land, nor to be counted as one of England, but as a stranger. Againe, if any man that is a free denizen of London, or of any other place of liberty, and privilege, doe at any time disclaime his freedome, and renounce his liberty, he is no longer a citizen of London, or a free denizen of that place and liberty which he hath renounced, and if he remaine there afterward, he is but as a stranger and a sojourner. So the faithfull that professe the Gospel of Christ, though they were borne in this world, yet because they have renounced the world, they are none of the world, but are strangers in this world.

The faith-  
full re-  
nounce  
this world.

10. *Quest.* Have they that beleue in Christ

*God and Man.*

Christ and professe his Gospel, renounced this world and the priuiledges thereof at any time?

**Ans.** *Yea*, they haue renounced it either when they were baptized, if they were heathens befoze, or else at their confirmation, if they were the children of the faithful, as I haue shewed befoze in the first part, Chap. 5. quest. 23. and 26. when I spake of the couenant of God; as also in the beginning of this second part, Chap. 1. quest. 2.

**11. Quest.** I pray you repeat it heere againe in a word.

**Ans.** All men by nature are the children of Adam, the children of their naturall parents, bozne into this world, and so by nature also the children of wrath, Ephes. 2, 2. wherefoze that we may be the children of God, and citizens of the kingdom of Heauen, there are two things required, first, that wee be bozne againe the second time; and secondly, that wee renounce this World.

**12. Quest.** Shew me these two things more plainely?

**Ans.** Christ saith, Iohn 3. 3. Except a  
man



*The Conenant betweene*

The faith-  
full are re-  
generate.

Of our se-  
cond birth

man be bozne againe , hee cannot see the Kingdome of God.

13. *Quest.* How shall a man be borne againe?

*Ans.* To speake familiarly and plainly of this second birth or regeneration, I obserue these three things.

1. First, the Church is our spectall Mother, in whose wombe we are conceiued, and of whom we are bozne , as it is manifest in sundry places of the Scripture, Esay 51. 18. and 66. 7. Canticles, chap. 3. 4. and 8. 2. 5. Galat. 4. 26.

2. Secondly, the Fathers that beget vs, are the Ministers of the Word, 1. Cor. 4. 15. Galat. 4. 19. and 2. Cor. 6. 13. And for this cause the Church, and the Fathers in the Church are often called by the name of Father and Mother, throughout the Booke of the Proverbes of Salomon; and they that are thus begotten in the Church, are called children and sonnes in the same Booke, in these and such like wordes, My Sonne, keepe thy Fathers commandement, and forsake not thy Mothers instruction.

Thirdly, the manner how the children

*God and Man.*

of God are begotten, regenerate, and borne new, is by the outward preaching of the word, and by the inward working of the spirit, 1. Cor. 4. 15. and 1. Pet. 1. 23. If any man desire more curiously to know this myserie of regeneration, then the Scripture doth reueile it, let him heare what Christ saith, Iohn. 3. 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is euery man that is born of the spirit. Concerning our naturall generation, no man can tell how some part groweth into bones, some into gristles, some into sinewes, &c. much lesse can any man conceiue of the spirituall regeneration.

14. *Quest.* Then to come to the second point, how doe the faithfull renounce the world? do they not still keep their priuiledges and liberties of their first birth and of this world?

*Ans.* No, they haue not the freedome and the priuiledges of two cities, or of two kingdomes, but when they are regenerate and made citizens of the new Jerusalem,



*The Covenant betweene*

Jerusalem, of the kingdome of heauen, then they renounce and forsake the freedom of their first birth & of this world.

15. *Quest.* I pray you shew mee this more manifestly.

The faith-  
full re-  
nounce  
this world.

*Answ.* I will make it manifest foure wayes, 1. First, by the practice of the Church, and of them that are regenerate. For when any heathen man is converted to the faith, and baptized; and when any of the children of the faithfull are confirmed, then they, the Church requiring it, doe openly before the Church, renouncethe Flesh, the World, and the Devil, as hath bene shewed before in the first part, chap. 5. quest. 25. &c.

2. Secondly, by the action of Baptisme. For in Baptisme, a man is put into the water, as if hee were drowned, dead, and quite gone out of this World, and so dead, and buried with Christ: but immediatly he riseth up againe out of the water, as being raised up with Christ unto a new life. And so Paul expoundeth this mystery, Rom. 6. 3. Know ye not, that all we which haue bene baptized into Iesus Christ, haue bene baptized into

*God and Man.*

into his death? wee are buried then with him by Baptisme into his death, that like as Christ was raised from the dead, by the glory of the Father, so wee also should walke in newnesse of life.

3. **Thirdly**, by the Scripture, which saith, that we haue forsaken this World, and are no longer of this World. John 15. 19. If ye were of the World, the World would loue his owne: but because ye are not of the World, but I haue chosen you out of the World, therefore the World hateth you, Heb. 13. 14. **Here we haue no continuing City**, but we seeke one to come. Reade also, 1. Pet. 2. 11.

4. **Fourthly**, by the confession of the faithfull themselves: for Dauid confesseth, Psal. 119. 19. saying, I am a stranger vpon earth, &c. Abraham and his predecessors confessed, that they were strangers & pilgrims on the earth, Heb. 11. 13 Paul maketh like confessiō, 2. cor. 5. 1, 2, 3

16. *Quest.* If the faithfull be strangers here in this world, what freedome or priuiledge haue they in the Kingdome of Heauen whereof they are?

**Ans.** They are no more strangers  
and



*The Couenant betweene*

The freedom of the faithful.

and forreners (as they were before their regeneration, and as all vnregenerate persons are) but they are Citizens with the Saints, and of the house-hold of God, Ephes. 2. 19. and being raised vp together with Christ, are made to sit together in heavenly places in Christ Jesus, Ephes. 2. 6. and haue their conuersation in heaven, Phil. 3. 20. that is to say, as worldly men are continually occupied in their mindes, and in all their labours about earthly things: so the faithful haue their minds and cogitations set on heavenly things. And so Paul admonisheth vs to doe, Colos. 3. 1, 2.

17. *Quest.* Doth the Scripture any where speake as you doe, and call the Church the Kingdome of God, or of Christ, or of Heauen?

The Church

*Ans.* It is a great honour which the Lord giueth to the Church of the Jewes, called the kingdome of heauen. Exod. 19. 6. calling it A Kingdome of Priests, an holy nation, which Peter applieth to vs, 1. Pet. 2. 9. and Iohn saith, wee are kings and priests, Apoc. 1. 6. But the Church is plainely called a kingdome in Daniel, Chap. 2. 44. and

*God and Man.*

7.18. and the Kingdome of Heauen often in the Gospell, as Matth. 11.11. the least in the Kingdome of Heauen is greater then Iohn Baptist. And the Kingdome of Heauen is like to a man which sowed good seede in his ground, Mat. 13.24. the kingdom of heaue is like to a draw-net, Mat. 13.47. the Kingdome of Heauen shal be likned to ten Virgins, Matth. 25.1. the faithfull are called the children of the Kingdome, Matth. 13.38.

18. *Quest.* Now that you haue shewed that Christ is a King, and hath a kingdome, and that the Church is his Kingdome: let me heare also how he ruleth and gouerneth his Kingdome.

*Ans.* Christ sitting at the right hand of God, ruleth in the middelt of his enemies, Psal. 110.2. that though the world rage against him and his Church or Kingdome, moze then ever it did against Dauid, and his Kingdome, yet hee still preuaileth against them, and defendeth his Church, for hee shall crush his enemies with a rod of yron, and breake them in pieces like a potters vessell, Psal. 2.9. Apoc. 19.15. hee shall wound Kings

The Church ruled by the word of God.



*The Covenant betweene*

Kings in the day of his wrath, and shall iudge among the Heathen, and fill all with dead bodies, and smite the head ouer diuers countries, Psal. 110. 5. Reuel. 14. 14, 20. But in his owne Church or Kingdome he hath ruled, doth, and will rule by the scepter of his word, and by the guidance of his holy Spirit, to conduct the elect safely through the wilderness of this world, into the land of everlasting life. And thus Christ, God and Man, doth and must raigne, till he haue put all his enemies vnder his feete, 1. Cor. 15. 24.

19. *Quest.* How doth Christ rule his Church, which is his Kingdome by the scepter of his Word?

*Ans.* As earthly Kings rule the Kingdomes by good Lawes established, by Magistrates to execute these Lawes, and keepe the common people in peace and quietnesse, and by providing for things necessary at all seasons : so Christ gouerneth his Church and Kingdome by his Lawes, which are expessed in his Word, and by such persons as hee hath ordained to rule his Church vnder him, and

*God and Man.*

and he himself by his providence watcheth over his Church, that nothing is wanting to them that leade a godly life.

20. *Quest.* Needeth not the Church then other Lawes, as the Popes Canon Law, as it is called, to gouerne his Church?

Ans. No: For the holy Scriptures giuen by inspiration of God, are sufficient, as Paul saith, 2.Tim. 3.16, 17. And wee are forbidden either to adde any thing to the word, or to take any thing from it: Deut. 4.2. Prou. 30.6. Apoc. 22.18.

21. *Quest.* Then it is your meaning, that all the Church bee subiect to the Lawes of God expressed in his Word.

Ans. As Kings will not suffer, neither is it meete they should suffer any of their subiects to bee gouerned by the Lawes of a foereine Prince or King: so Christ will not abide, that his Church should be gouerned by any mans lawes, but onely by his owne word. And if any man will not bee obedient to his Lawes, heare what hee himselfe saith,

I                      Luk.



*The Covenant betweene*

Luk. 19. 27. Those mine enemies which would not that I should raigne ouer them, bring hither, and slay them before me.

22. *Quest.* What say you to the lawes of Christian Magistrates? is not the Church gouerned by them?

Lawes of  
Christian  
Magistrats  
defend the  
Lawes of  
God.

Ans. Christian Magistrates make no new Lawes for the gouernement of Christs Church, but by their authoritie and by their Lawes is the word of God defended, and spread abroad, and men are commanded to obey God, so that the Lawes of Magistrates doe establish and countenance the Lawes of God, that wicked men doe not at their pleasure contemne the Lawes of God.

23. *Quest.* What vse doe you now make of this doctrine, that Christ is our King, and that the Church is his Kingdome?

The vse of  
this do-  
ctrine.

Ans. 1. First, as Christ hath triumphed, and doth triumph, so shall we triumph ouer Satan, sinne, death, and hell, Rom. 6. 14. and 1. Iohn 2. 13. and 4. 4.

2. Secondly, as Christ was conse-  
crated

*God and Man.*

crated Prince of our saluation through affliction, so must wee also suffer with him, that we may be glorified with him, Rom. 8. 17. Col. 1. 24. and 2. Tim. 2. 12.

3. Thirdly, our Kingdome and City which wee looke for, is neither of this World, nor in this World, Heb. 13. 14. but wee are strangers and Pilgrims here in this World, and dayly through patience looke for a City, having a foundation, whose builder and maker is God, Heb. 11. 10.

4. Fourthly, all they that are Christs Disciples indeed, haue already renounced this present euill World, and while they continue here on Earth as strangers, so long they vse this World, as though they vsed it not, 1. Cor. 7. 31.

5. Firstly, they are blessed and thrice happy that liue in such a Kingdome, in Christs Kingdome, and vnder such a King. Blessed are the people that be so, yea, blessed are the people, whose God is the Lord, Psal. 144. 15. For when Christ commeth to Iudgement, they shall meet him in the Aire, and so euer be with the Lord, 1. Thess. 4. 17.



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## CHAP. VIII.

*Of the holy Ghost.*1. *Quest.*

**H**itherto you haue spoken of the Father, and of the Sonne, I pray you proceede, and let me heare somewhat of the holy Ghost?

The effects  
of the holy  
Ghost.

Ans. I will onely shew you some of the effects of the holy Ghost, which are many and comfortable: as for example: First, when we were by nature the children of wrath, and our bodies no better then swine-sties for Devils to dwell in, and we were ruled by the Devill, Ephes. 2. 2. then as the Lord outwardly called vs by the Ministers of his Word, to resigne vp that our filthy house and harbour of vncleane spirits, and to make our bodies holy Temples for Gods Spirit to dwell in, the holy Ghost inwardly worketh vpon our soules to breede in vs a loathing of the Devill and his workes, and a love of GOD and of his graces.

2. Secondly, the holy Ghost that be-  
ginneeth

*God and Man.*

ginneeth his first motion in vs, and stirreth vs vp to a desire of **G D D**, and of his graces, doth also goe forward, and illuminateth our blinde and darke vnderstanding, mollifieth our hard hearts, refozmeth our froward wils, sanctifieth our corrupt affections, and so regenerateth vs, and maketh vs new Creatures, cleane Vessels, holy Tabernacles, and commeth, and dwelleth in vs, hauing before dispossessed the Deuill, and driven him out of vs.

3. Thirdly, the holy Ghost being now come vnto vs, and hauing taken vp his lodging in vs, 1. Cor. 6. 16. hee assisteth vs to keepe out the Deuill, that saine would reenter and possesse vs againe, Math. 12. 43, 44 and worketh in vs euery good grace which we haue.

2. *Quest.* What be those graces which he worketh in vs?

Ans. Whereas the Father sheweth all things to the Sonne, Iohn 5. 20. And the Sonne declareth to vs whatsoever he hath heard of the Father, Iohn 15. 15. the holy Ghost openeth our eares to heare, and enlargeth our hearts to be-

The graces  
of the ho-  
ly Ghost.



*The Couenant betweene*

leue the glad tidings of saluation, 1. Cor. 2. 10. Also, the same Spirit doth strengthen vs in our grievous temptations. For if Satan suggest into our mindes our former wretchednesse, when he possessed vs, the holy Ghost will tell our Consciences, that we are washed, and sanctified, 1. Cor. 6. 11. Tit. 3. 4. And if the Deuill suggest to vs our sinnes committed since we were purged, the holy Ghost will tell our Consciences, that there is no condemnation to them that are in Christ Iesus, and walke not according to the flesh, but according to the Spirit, Rom. 8. 1. That though in respect of our infirmities, we doe the thing we would not, and cry out with Paul, Who shall deliuer mee from this body of death, Rom. 7. 24. Yet because it is not we, but sinne that dwelleth in vs, Rom. 7. 17. we may likewise reioyce with Paul and say, I thanke God through Iesus Christ our Lord. Againe, if we be in distresse of bodie, or soule, or both, that wee know not which way to turne vs, or what to say, then the holy Ghost helpeth our infirmities, and maketh request for vs, according

*God and Man.*

ding to the will of **G D D**, with sighes, which cannot bee expressed, Rom. 8. 26. and if we be persecuted, and brought before Rulers, for the testimonie of **I**esus, this our Comforter will at that instant put into our mindes what to answer, Luke 12. 11, 12. Math. 10. 19. Finally, there is no grace of **G D D** in any faithfull Christian, but it is this holy Ghost, this Comforter, that worketh the same in them, and leadeth them into all righteousness, Psal. 143. 10. This holy Ghost opened the mouthes of the Apostles, to speake the wonderfull things of **G D D**, Act. 2. 4. and gaue such wisdom to Steuen, as all his aduersaries were not able to resist, Act. 6. 10. and emboldened so many Martyrs, that no distresse, no death could make them shrink from the Lord **I**esus Christ: and as the Apostle witnesseth, there are great varietie and diuersitie of gifts, so hee saith, it is one and the same Spirit that distributeth to every one severally as he will, 1. Cor. 12. 1. &c.

And to note one thing more, which I had almost forgotten, because wee are



*The Covenant betweene*

strangers in this World, and walke by faith, and not by sight, 1. Cor. 5. 7. The holy Ghost is the earnest of our inheritance, which hereafter wee shall haue in Heauen, 2. Cor. 1. 22. and 5. 5.

3. *Quest.* What profite or vse redoundeth to vs of this doctrine?

Hatred of  
sinne.

Ans. 1. First, it bringeth to remembrance our former state and miserie, to make vs to loathe sinne, as the poison of our soules. And they that consider deeply of it, will be as loth to commit sinne, or keepe company with notozious sinners, as weake-stomaked men, or daintie Dames are loth to come nere any stinking carion, or filthy puddle.

Ioy in the  
holy Ghost.

2. Secondly, it will make the true believers so to reioyce in God, & in the blessed state of their calling, to a better and more glozious life, that nothing can take their ioy from them, or make them despaire, Rom. 8. 25.

Good  
workes.

3. Thirdly, it will bræde newnesse of life, and bring forth many good workes, as fruites of faith, to the glozy of GOD, and the good of others, & the comfort of their own conscience, Heb. 12. 1, 2.

4. Fourth-

*God and Man.*

4. Fourthly, it will bring peace of <sup>Peace of</sup> conscience, and certainty of salvation to <sup>conscience.</sup> them that truly believe, and are regenerate.

## CHAP. IX.

*Of the reward of the Faithfull.*1. *Quest.*

**N**OW that you haue spoken of the first <sup>The second</sup> Article of faith, that wee must be- <sup>article of</sup>leeue that GOD is, I pray you goe for- <sup>faith.</sup>ward, and declare the other Article, that we must beleeue that GOD is a rewarder of them that seeke him. For these two Articles you set downe before, in the second Part, chap. 2. quest. 1. And first I would know who those bee that seeke GOD.

Ans. Those whom GOD first sought <sup>Who seeke</sup> and found, and called, and brought to <sup>God.</sup> himselfe, when befoze they were gone astray with the rest of all Adams posterity.

2. *Quest.* Doe none seeke after God,  
be-



*The Covenant betwene*

God first  
seeketh  
man.

before he seeke, and finde, and call them?

Ans. No, none, no more then the malefactor and murderer seeketh for the Judge. For Adam, so soon as he had sinned, ran away & hid himselfe among the bushes or behind a tree from the presence of God, Gen. 3. 8. And so do all sinners, Apoc. 6. 15. they dare not abide the presence of God the iust Judge against whom they haue sinned. Abraham was an Idolater as his parents were, Iosua. 24. 2. and sought not God, but God first sought him, and called him, Gen. 12. 1, 2. &c.

Quest. Do you then make this a generall lesson, and true in all men?

Ans. Yea, for Christ saith, None can come to me except the Father draw him. Iohn 6. 37, 44, 45. And in another place Iohn saith, Herein is loue, not that we loued God, but that he loued vs, Iohn. 4. 10. and a little after, vers. 19. We loue him, because he loued vs first. Hereof it cometh that some men giue heed to the word of God when it is preached, and loue it, and follow it, whereas others care not for it, but follow after pleasures and pastimes, and vanities, 1. Ioh. 4. 6.

4. Quest.

*God and Man:*

4. *Quest.* Seeing then none come to God but whom he first seeketh & draweth to him, I pray you, what is the reward that he giueth them that seeke him?

Ans. The same reward which of his mercy and grace he promised, when hee first sought them and called them.

The reward of them that seek God.

5. *Quest.* What is that reward he promised?

Ans. He promised to be their God, and the God of their posteritie, that is, to giue them and their posteritie after the, all things necessary for this life and for the life to come, as it appeareth when he called Abraham. Gen. 12. 1. &c. and Gen. 17. 1. &c. reade Psal. 24. 5. and 34. 9. 1. Tim. 4. 8. Heb. 11. 9. 10.

6. *Quest.* What be the promises of this life?

Ans. Both earthly and heauenly.

7. *Quest.* What bee the earthly promises?

Ans. Those which are mentioned, Leuit. 26. from the third verse to the 14. verse, and Deut. 28. from the beginning to verse 15. And Exod. 23. 25. Psal. 128.

and



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and in many other places. And those which the Israelites enjoyed when they obeyed the voice of the Lord, as in the dayes of Salomon 1. King. 10. 27. in the dayes of Asa. 2. Chron. 14. 6. and 15. 15. in the dayes of Iehosaphat 2. Chro. 17. 5. in the dayes of Ioash, 2. Chro. 23. 21. and 2. King. 11. 20. in the dayes of Vzziah, 2. Chron. 26. 5, 8, 15. And in the dayes of Hezekiah. 2. King. 18. 7. and 2. Chron. 31. 5, 10. Reade Ieremie 31. 12. Mal. 3. 10

8. *Quest.* What be the heauenly blessings which God promiseth in this life?

*Ans.* They are many and great, and to name some few particulars, he giueth them:

1. First, peace of conscience betwene **Heauenly God** and them, Rom. 5. 1. which is more blessing in worth than the gold of Ophir. He giueth them his holy spirit to conduct them the right way to heauen, to be their comforter in all aduersities, and the pledge of their inheritance, till they come to take possession of it themselves.

2. Secondly, he grafteth them into the body of Iesus Christ, so that they are members of his body, they are of his

*God and Man.*

his flesh and of his bones, Ephes. 5. 30. and as the branches receive life and nourishment from the Vine: so in that they now live in the flesh, they live by faith in the Sonne of God, who loved them, and gaue himselfe for them, Gal. 2. 20. whereby they are made partakers of the godly nature, 2. Pet. 1. 4. in that they are in some measure renewed and restored to the image of God, wherein they were first created in Adam, and so haue fellowship with the Father and with the Sonne, 1. Iohn 1. 3.

3. Thirdly, God hath so vnited and conioyned all the faithfull together into one body, that they haue one head, Iesus Christ, one spirit, one faith, one baptism, one God, and Father of all, which is aboue all, and through all, and in them all, Ephes. 4. 4, 5, 6. and therefore they mourne together as did Daniel cha. 9. 3. and 10. 2, 3. Ezra, chap. 9. Nehemiah, chap. 1. 4. the Prophets and others. All they reioyce together, Rom. 12. 15. And here is the Catholike Church, and communion of Saints, whose sinnes are forgiven in Iesus Christ.

9. Quest.



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8. *Quest.* What be the blessings which God hath promised them after this life is ended?

The blessings of  
the life to  
come.

*Ans.* The Apostle declareth it in one word, Coloss. 3.4. When Christ, which is our life shall appeare, then shal we also appeare with him in glorie. For when the Sonne of man shall come with power and great glory to the Iudgement of the world, and all his holy Angels with him, Matth. 24.30. and 25.31. then shall the dead be raised vp, 1. Thes. 4.16. Apoc. 20.12,13. and all shall appeare before the tribunall seate of Christ, Rom. 14.10 and 2. Cor. 5.10. and we that beleue in him, shall be taken vp into the clouds, to meete the Lord in the aire, and so shall we euer be with the Lord, 1. Thes. 4.17. Apoc. 21. & 22. where shall bee fulnesse of ioy for euermore, Psal. 16.11. Whereas the wicked ones and the unbeleeuers shall be punished with everlasting perdition, from the presence of the Lord, and from the glory of his power, 2. Thes. 1.9.

10. *Quest.* And is this the reward that God giueth them that seeke him?

*Ans.* You see, the Scripture sheweth  
the

*God and Man.*

that it is. And seeing it is of the meere mercie of God, that calleth and seeketh vp men that are unworthy to come before him, and affraid of his presence; it is manifest, that the reward promised, is of the meere mercy of God. For as the sonne can deserue nothing at his fathers hands, because whatsoeuer he can doe, it is but his dutie: so sinfull man can deserue nothing at the hands of God, but when hee hath done all hee can, he must say, as Christ teacheth vs,

Luke 17.10. We are vn-  
profitable ser-  
uants.

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THE

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## THE THIRD PART.

## CHAP. I.

*Of the Sacraments in generall.*1. *Quest.*

Of the Sa-  
craments.



Hus farre you haue spoken of faith, and of two speciall and general articles of faith: now goe forward I pray you, and speake of the Sacraments, which you said before in the beginning of the second part, were annexed vnto faith.

Three  
things re-  
quisite to  
make a Sa-  
crament.

Ans. The Sacraments are as it were seales annexed to the Couenant of God, for to confirme our faith in that which God promiseth. And there are three things requisite in a Sacrament.

2. *Quest.* VVhat bee those three things?

Ans.

*God and Man.*

Ans. First, there must bee a spirituall and a heavenly thing promised by God. For where God promiseth nothing, there can bee no outward signe or element, no more then a seale set to a blank. And whē God promiseth earthly things which are subiect to our senses, then our senses are sufficient witnessses to perswade our mindes. But when the Lord promiseth spiritual and heavenly things which our senses cannot reach vnto, then wee haue neede of outward helpe, and the Lord hauing compassion on our infirmities, helpeth our weakenesse, and by conuenient sensible things, setteth before our senses spirituall and heavenly things.

1. A spirituall  
grace.

1. First therefore it is requisite, that to make a Sacrament, there bee some speciall grace promised, and that by God himselfe. For no man hath spirituall graces in his power to promise them to whom he will.

1. A spirituall  
grace

2. Secondly, there must be some outward and sensible thing that may liuely represent vnto vs, and set before our senses that heavenly grace which is promised;

2. A sensible  
thing.



*The Covenant betweene*

mised ; that our outward senses percei-  
uing it , may conuey the truth and cer-  
taine thereof vnto our mindes. For as  
light commeth into the house at the win-  
dowes, so all the knowledge and vnder-  
standing which wee haue, commeth into  
our mindes at the windowes of our out-  
ward senses , & specially in at our eares  
and at our eyes.

3. The in-  
stitution  
of God.

3. Thirdly , the Lord himselfe must  
both chuse out that sensible thing which  
shall represent the spirituall grace, and  
also by his owne word and institution  
ordaine it, and all the manner of it , to  
that end and purpose. For as man can-  
not make a heauenly promise , because  
heauenly things are not in his power to  
giue them to whom he will: so man may  
not without very great sin presume to or-  
daine any outward thing to represent a  
heauenly thing, but this must be done by  
the Lord onely.

3. *Quest.* I vnderstand these three  
things very well. I pray you now let me  
see what you call a sacrament , and how  
you define it?

*Ans.* A sacrament is a sensible thing,  
repre-

*God and Man.*

representing a spirituall grace, instituted of God to confirme our faith, and assure our consciences in the spirituall grace which the Lord hath promised.

Definition  
of a Sa-  
crament.

4. *Quest.* Before you called a sacrament a seale, is it no seale now?

*Ans.* I said so, & I haue not yet denied it, for when I saide it was a seale, I vsed a metaphoricall speech, because it is fitly compared to a seale. For as a seale set to the conditions that are agreed vpon by both parties, doth ratifie and confirme the trueth of them for both parties . . . and especially to him, to whom the promise is made: so a sensible thing instituted of God, doth confirme the certainty of the spirituall grace which God hath promised, and specially to man to whom it is promised. Wherefore as the holy Ghost speaketh of the oath of God, Heb. 6.17. so may I in some sort say of a Sacrament, that God, willing more abundantly to shew vnto the heires of promise the stablenesse of his counsell (or of his promise,) bound himselfe by his seale or sacrament that by two immutable things (the word or promise, and

A Sacra-  
ment is a  
seale.



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the sacrament of God ) wherein it is vnpossible that God should lie, wee might haue strong consolation.

5. *Quest.* How doth a sensible thing instituted of God to be a sacrament, differ from it selfe before it be instituted, or from another thing which is of the same kinde, but not yet ordained of God for that purpose?

*Ans.* As ware put to a writing and sealed, differeth from that it was befoze, and from other ware, which is not vsed for a seale : so doth the sensible thing in the Sacrament differ from it selfe as it was befoze, and from other things of the same kinde, as for example : Water when it is ordained by the institution of God for baptisme, remaineth water still, as ware in the seale is still ware, but in respect of the vse it is put to by Gods ordinance, it differeth from that it was befoze, and from other common water. The same may bee said of the bread and wine in the Lords Supper.

6. *Quest.* Whose seale, or signet, or signe is the sensible thing in the Sacrament, when it is so ordained of God to be

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be a Sacrament, and to represent a spiritual grace? is it the seale of God that promiseth spirituall grace? or is it the seale of the faithfull, to whom the spirituall grace is promised?

Ans. Though there bee no question but that is the seale of God; yet it shall not be amisse to say it is the seale of the faithfull also. For as the Lord of mercy promiseth spirituall blessings, and writeth them downe in the Bible, and thereto for our infirmities sake putteth his seale, that is, the Sacraments to confirme our faith, and this the Lord doth when he instituteth the Sacraments: so on the other part man promiseth his faith and his obedience, and likewise setteth thereto his seale by receiuing of the Sacrament. For when man receiue the Sacrament, he doth for his part as it were set to his seale, and bindeth himselfe by a further testimony then his word was, to beleue and to obey God. Wherefore Paul saith, Coloss. 2. 14. that the Jewes by vsing the ceremonies of the old law (which were as sacraments) did as it were subscribe their hands and

The Sacrament is the seale both of God and man.



*The Covenant betweene*

set to their seales, that they were sinfull and uncleane. And in like manner, every faithfull man, by receiuing of the Sacrament, subscribeth, and setteth to his seale, that he will perfoyme that which he promised for his part. Againe, as Christ saith, Iohn 3. 33. that he which receiueth his testimonie, hath sealed that **GOD** is true: so he that receiueth the Sacrament, setteth to his seale, that **God** is true, and will certainly perfoyme the spirituall grace which he promiseth, and setteth to his seale also, that he will perfoyme his promise which hee hath made to **GOD**.

7. *Quest.* What is the spirituall grace which God hath promised?

The spirituall grace that is promised.

*Ans.* Whereas all mankinde sinned in Adam, and by reason of sinne, was subiect to Gods eternall curse and condemnation, Rom. 5. 12. The Lord (that hath mercy on whom he will, Exod. 33. 19.) of his vnspeakeable mercy called vpon some, as he did vpon Abraham, and promised him; first, forgiveness of his sins, and a celestially inheritance in the Kingdome of Heauen, as we read Gen. 12. 1,

2, &c.

*God and Man.*

2, &c. For it appeareth, Heb. 11. 10. that both **GOD** promised, and Abraham by faith hoped for the Kingdome of Heauen. Secondly, **GOD** (who is not foolishly pitifull, to forgive men their sinnes, contrary to Justice, for Gods Justice requireth the death of a sinner) promised also the meanes whereby Abraham should haue his sinnes pardoned (and yet with Justice) and whereby he should be made righteous, and consequently an inheritor of the Kingdome of Heauen.

8. *Quest.* It seemeth to me that you speake of two promises, first, of forgiveness of sinnes, and of eternall life, which you ioyne together; and secondly, of the meanes, whereby sinnes are forgiven, and happinesse is purchased.

*Ans.* I would make the promise, that is, the grace promised, to bee but one grace or blessing: but because it is so ample of it selfe, for our better conceiuing of it, my desire is to lay open the severall branches of it. And for that cause haue I vsed moe wordes: as for example; Because all men are sinners, Eccles. 7. 31. and sinners shall not stand before God,

The spirituall grace is but one, though it be very ample.



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Psal. 5. 5. nor inherite the Kingdoms of  
GOD, 1. Cor. 6. 9. Therefore it is ne-  
cessary that our sinnes be pardoned and  
done away, that we may bee acceptable  
to GOD, and capable of the Kingdome  
of Heaven. And because GOD hath gi-  
uen this generall Law, Gen. 2. 17. that  
whensoeuer man sinned, hee should cer-  
tainely die the death: and to satisfie his  
owne iustice, gave his onely begotten  
Sonne to take our nature of the Virgin  
Mary, & bee man as we are in all things  
(sinne onely except, Heb. 4. 15.) and laid  
vpon him the iniquity of vs all, Esay, 53.  
6. that is, the punishment which was  
due to vs for our sinnes: And because  
Christ hath fulfilled the whole Law for  
vs, and imputeth his righteousness to  
vs that beleue in him, therefore I com-  
prehend vnder that spirituall grace, the  
meanes which GOD ordeined for our  
saluation and redemption. If I could  
in fewer words comprehend the spiritu-  
all grace, which I said was the first of  
the three things that make a Sacrament,  
I would very gladly doe it. But I had  
rather vse many words, then not declare  
the thing it selfe.

9. Quest.

*God and Man:*

9. *Quest.* What is the outward & sensible thing, that representeth that spirituall grace? It may be that the heauenly grace that is promised, will better appeare in the visible thing.

Ans. Because God hath ordayned more Sacraments then one, I must necessarily speake first of the number of Sacraments, and then orderly of each sensible signe which representeth the spirituall promise; and in speaking of them severally, wee shall see the institution also, which is the third thing required to make a Sacrament.

Of the  
outward  
Element.

## CHAP. II.

*Of Baptisme.*1. *Quest.*

**H**ow many Sacraments doe you say there are?

Ans. There are onely two Sacra- Two Sa-  
ments: the first is Baptisme; the second craments.  
is the Lords Supper.

2. *Quest.* It may be then, that there  
are



*The Covenant betweene*

are two promises, as I said before, and so now two Sacraments according to those promises. Is it not so?

Ans. No, there is but one promise consisting of diuers, and specially of two branches. And the visible signe in either of these two Sacraments, representeth the whole promise. If any man will say, that Baptisme representeth more fully the former branch of the promised grace; and the Lords Supper, the latter, I will not greatly contend.

Of Baptisme.

3. *Quest.* What is the visible thing in Baptisme, which representeth the spirituall grace?

Ans. It is water, as all men may see.

4. *Quest.* All men indeede see it is Water which is vsed in Baptisme. But did God euer make choyce of Water, to bee the sensible Element in the Sacrament of Baptisme? or did he at any time institute and command this Sacrament to bee ministred in Water?

The signe in Baptisme is Water.

Ans. Iohn the Baptist administred this Sacrament in Water, Mark. 1. Math. 3. and it may appeare, Ioh. 1. 31, 33. Luke 1. 8, and 3. 2, &c. that he had an

*God and Man.*

Interpresse commandement for all that hee  
bid, though euery thing be not particu-  
larly set downe in the word. And Christ  
in plaine wordes commanded this Sa-  
crament to be ministred in water, Math.  
28. 19. When he said, Baptizing them in  
the name, &c.

5. *Quest.* John indeede baptized in  
water: but that Christ, Math. 28. 19. com-  
manded this Sacrament to bee ministred  
in Water, or Wine, or Oyle, or Sand, or  
any other thing, I cannot perceiue.

*Ans.* If this word, Baptizing, had  
beene translated by any English word,  
you should haue seene it: for the word  
signifieth washing, and it might haue  
beene translated washing them, &c. And  
the word is translated, Mark. 7. 4.  
Luke 11. 38. where it is saide, that the  
Pharises, when they come from the  
market, except they wash, they eat not.  
Thus the word is also expounded. Act.  
22. 16. Arise, and be baptized, and wash  
away thy sinnes. For when he said, Arise,  
and be baptized, hee interpreteth in the  
next word, the signification and meaning  
of this word Baptized, and saith, Wash  
away,



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away, &c. Wherefore you may heereby see, that Christ commanded water for the sensible signe in Baptisme. For it is and alwayes hath bin the common custome to wash in water.

6. *Quest.* I pray you shew me then how water in Baptisme representeth the spirituall grace which is promised.

The signe  
representeth the  
grace.

*Ans.* Before I layd out the spirituall promise, or the promised grace, specially in two branches, whereof the one was forgiveness of sinnes and eternall life; the other was the meanes whereby this blessednesse should be performed, or if you please so to take it, the authour of this happinesse, which is Christ Jesus crucified for our saluation. Now, to answer you directly, when our bodies are washed with water, in this Sacrament of Baptisme, it teacheth vs that so also we, euen our bodies and soules are washed from sinne, and that of vncleane, we are become cleane, and that of dead men in sinnes and trespasses, we are made alive to God; and that this commeth by the meanes of Jesus Christ, who suffered death, and shed his blood vpon the crosse

*God and Man.*

croffe for our redemption and purgation.

7. *Quest.* I pray you repeat this againe.

*Ans.* God promised vnto vs the forgiveness of our finnes, he promised also to giue vs eternall life, and all this by the death of Iesus Christ our Lord. This promise is already performed, Christ is dead for vs, our finnes are done away, and we are made partakers of eternall life, so much as may be in this present life. Now in baptisme, the water washing away the filthines of our bodies, as our senses are witnesses, doth represent the washing away the filthines of our finnes, & teacheth vs that it is the blood of Christ, which purgeth our consciences from dead workes, to serue the living God, Heb. 9. 14.

8. *Quest.* Because you said afore that the Sacrament is also the seale of man, I pray you shew me how man setteth to his seale to confirme his promise in this Sacrament.

*Ans.* When man is called by the word of God to hope of saluation by Iesus Christ,



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Man receiuing  
the Sacra-  
ment bin-  
deth him-  
selfe to  
performe  
his pro-  
mise.

Christ, and when man ioyfully receiuing and accepting of this grace offered, entereth into Gods covenant, then man, (the Lord so requiring) doeth promise to forsake the flesh, the world, and the diuell, to beleue in God, and to obey his commandments. And when he receiueth Baptisme, vpon the former conditions, he goes into the water, and there is vnder the water, as if he were gone out of this world, and had forsaken this world, then he comes vp againe as a new borne man to serue God in newnes of life. And this very action is as it were a seale, or y<sup>e</sup> setting to of his seale, to testifie that he beleues the promise of God, else he would neuer doe so, and it testifieth his obedience, in that he so receiueth this Sacrament as God commandeth him.

9. *Quest.* By whom ought this Sacrament to be administred?

Baptisme  
must be  
ministred  
by the mi-  
nisters of  
the word.

Ans. By the ministers of the word, for this office was first committed to John Baptist, secondly, to the Apostles, Mat 28. 19. and consequently to all the ministers of the word, so that others may no more lawfully challenge authoritie to baptize

*God and Man.*

baptize then to preach. Also it is a part of the ministry: and when the Sacrament of Baptisme is administred, then ought the covenant to be laid open and declared. For as men will not set their seales to a blanke, nor yet to a paper wherein the conditions are written, except they first heare or read the conditions themselves: so is it not meete that Baptisme, the seale of the covenant betweene God and man, be administred, except the covenant and the conditions of the covenant bee first manifested, that the Church may see the Ministers haue the warrant of the Word for that they doe, and so all may be edified. Seeing then the covenant is to be declared before the Sacrament is to be administred, it is not for others, that haue no commission to expound the covenant, to enterprise to minister the Sacrament.

10. *Quest.* To whom is Baptisme to be ministred vnto?

*Ans.* To those which haue made a covenant with God, that is, to those, to whom God is gracious, and hath promised that spirituall grace, whereof I spake before.

Baptisme ministred to them only that are in the covenant.

11. *Quest.*



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11. *Quest.* How shall we know who those be?

Who are  
in Gods  
couenant.

*Ans.* Those which make profession of the couenant of God, and of their faith. For God hath called a few heere on earth, into his couenant, and ioyned them together in a holy fellowship, and committed to them his oracles, his word, the tables of the couenant, the old and the new Testament. And all they whom God doth call, and offer grace vnto, when they accept of that grace offered, then they come into the Church, and profess their faith and their couenant with God, and craue to haue their names enrolled and registred in the Church, which is the Kingdome of Christ, and so are made partakers of the manifold graces of God, which are distributed in the Church by the Ministers, which are appointed to bee stewards of the manifold mysteries of God, 1. Cor. 4. 1. And thus shall you easily know them.

12. *Quest.* Are no other entred into Gods couenant, but those that outwardly profess it?

*Ans.* None to mans knowledge, but they and their children.

13. *Quest.*

*God and Man.*

13. *Quest.* Are the children of the faithfull in Gods couenant? Children of the faithfull are in the couenant.

*Ans.* Yea, they are in the couenant. For God saith, Gen. 17. 7. to Abraham, and so to all the faithfull, that he will bee their God, and the God of their posteritie; and that his couenant shall bee as well with their posteritie, as with them.

14. *Quest.* May all the children of the faithfull be baptized in their infancy, because they are the children of the faithfull, and therefore in the couenant?

*Ans.* Yea, that is reason sufficient, and we neede no more. And for this cause the Israelites circumcised their men children the eight day after their birth, and Christians haue alwaies been accustomed to baptize their children in their infancy. Children of the faithfull baptized.

15. *Quest.* Wherefore then serue God-fathers, and God-mothers? or what is the reason why there are any? for if your former words bee true, and your reasons good, I thinke there needes none. Onely it is sufficient to baptize them, because they are the children of the faithfull.

*Ans.* I suppose, the Church appointeth



*The Couenant betweene*

Of God-  
fathers.

teth not God-fathers and God-mothers for any necessitie; as though children could not bee baptized truly and fully without them, but for order, for edification, or for some other good cause, as that if the Parents die before the children come to know the mysteries of baptism and of saluation, then these God-fathers and God-mothers may be in stead of Parents, and bring up the children in the feare of God. And if at any time those children be vpon some occasion doubted of, whether they be baptized or not, then God-fathers and God-mothers may giue in their euidence, and testifie that they are baptized.

16. *Quest.* When, or vpon what occasion were they first in the Church? For I thinke the children of the Iewes had none when they were circumcised, nor the children of the faithfull when they were baptized in the dayes of Christ, of the Apostles, nor in the first age of the Christian Church.

*Ans.* I confesse freely, that I know not certainly the first originall cause and occasion, neuertheles, because you mane  
this

*God and Man.*

this question, I wil shew you so much as I know, and leaue it to the learned to iudge of. There seeme to me to be two causes, whence this custome may come into the Church, but of whether of them twaine, or of neither of them, but rather of some other I will not determine. I will only report them, and so leaue them to the consideration of the godly and the wise.

1. The first cause is commonly in euery mans mouth, and it is this: In former times of the primitive Church when infidels were conuerted to the faith of Christ, they came into the Congregation, and openly renounced the flesh, the world, and the diuell, then made confession of their faith in God, and promised obedience to the commandements of God, and so finally were baptized, as diuers ancient Writers doe record. Now some men are of opinion that from this custome was taken this order in the Church, that the children of the faithfull should haue God-fathers and God-mothers to answer for them when they were baptized, because they could not



*The Couenant betweene*

answere for themselves. Whether it were Hyginus of Rome that first brought by this order about the yere of Christ 140. as Platina and others write, or some other, it is not greatly materiall. The reasons, which moued the first authors to ordaine this custome, as Gratian the marrer of the Decrees (Auent. lib. 6.) hath set them downe, C. 13. Q. 1. C. quod autē, &c. and de consecratione, dist. 4. in many Chapters, I will not at this present rehearse, but referre my self and the Reader to the iudgement of Mr. Bucer in his censure vpon this question. For hee was a man that loued our Nation, and came out of Germany to helpe vs; and though he builded vs not a Synagogue, yet hee commended to King Edward the sixth, in his books de Regno Christi, the platfome of the spirituall house of God, and how it ought to bee builded.

The second cause I gather by coniecture out of the fifth Councell of Carthage, chap. 6. and it is this. About Carthage, and specially farther Westward in that continent among the Moriscoes

*God and Man.*

02 Moores, it often happened through hostile invasions and troubles of the barbarous people, that many Christians were taken Captives, and some of them being young children. But when the Christians long after redeemed such as were taken Captives in their infancy, there grew a question, whether those were baptized, before they were carried Captives, or not. At Carthage, about the yeere of Christ, 430. there were 73. learned men, Aurelius of Carthage being a chiefe man among them, assembled in a Councill, to determine of the causes of the Church, and among other things they consulted of this also, what was to be saide, or done, touching those of whom there was no certaintie, whether they were baptized, or no. This question is handled the rather, because the Christians among the Mozes, sent their Messengers to Carthage for counsell in that case. Whereon I coniecture, that the worthy Fathers of the Church, to prevent such doubtess afterward, ordained that there should be speciall witnesses at the baptisme of every Christians childe,



*The Covenant betweene*

which thing if they did, I suppose it was a very laudable decree, though at this day, the Lord be praised, there is no such cause, except among them of Hungaria, Austria, Slauonia, and others, bordering upon the Turkes Dominions, or upon some other infidell Nation.

17. *Quest.* Then you think it is not meet to haue any witnesses at this day among vs, when our children are baptized.

Ans. Not so. For though I will not certainly affirme what was the very cause of the first beginning of this custome, yet there may be good causes rendered, why there should be. Also, doe you not see that all reformed Churches obserue it as a conuenient order?

18. *Quest.* Then I will demand no more of you concerning this matter. But seeing Pelagians long since, and Anabaptists at this day denie that the children of the Faithfull should be baptized before they come to vnderstanding, and make confession of their owne faith; I would gladly heare some other reason, why they should be baptized in their infancy.

Ans. The reason I rendered before,  
may

Baptisme  
of chil-  
dren.

*God and Man.*

may be sufficient, and I will repeate it againe thus. With whomsoever God hath made a Couenant, they ought to haue the Sacrament of the Couenant. But God hath made a Couenant with the childzen of the faithfull, Gen. 17. 7. Therefore they ought to haue the Sacrament of the Couenant, which is Baptisme. Secondly, the childzen of the Faithfull belong to the Kingdome of Heauen, Math. 19. 14. and therefore ought to be baptized. Thirdly, if the reasons seeme too too generall in that manner I haue deliuered them, (for I confesse, a wrangling Sophister may take exception against them) I will reason as Peter doth, Act. 10. 47. Can any man forbid Water, &c? that is, those which haue receiued the holy Ghost as well as we, ought to be baptized. But childzen of the faithfull haue receiued the holy Ghost. This I proue, first, because they are in Gods Couenant, Gen. 17. 7. Secondly, because they are holy, (that is to say, are sanctified, and haue receiued the holy Ghost) if but one of their Parents be faithfull, 1. Cor. 7. 14.



*The Covenant betweene*

and much more when both their Parents are faithfull. Thirdly, because that if the first fruites be holy, so is the whole lump also: and if the roote be holy, so are the branches also, Rom. 11. 16. And therefore I conclude, that the children of the Faithfull ought to bee baptized.

Circumci-  
sion mini-  
stred the  
eight day.

19. *Quest.* Why doe wee not now baptize our Infants the eight day after their birth, as the Iewes did circumcise their children?

*Ans.* The Iewes were bound to the obseruation of the ceremoniall Law, which taught them, that a woman was uncleane seuen dayes after shee was deliuered of a man childe, and the childe proceeding from her, was for those seuen dayes counted uncleane also, and therefore could not be circumcised befoze the eight day, as you may reade, Leuit. 12. 1, 2, 3. But the ceremoniall Law was abolished at Christs comming, and bindeth not vs to obserue it, Heb. 9. 10. Therefore we are rather to learne this lesson from thence, that as the children of the Iewes were circumcised so soon

as

*God and Man.*

as could bee after their birth, and that was the eight day, which they might not pretermitt, and so were straitly charged to circumcise their childzen that day, without any delay: so the childzen of the Faithfull ought to bee baptized so soone as conueniently may bee after they are bozne, and specially the next Lords day after, if there be not conuenient opportunity sooner.

20. *Quest.* And may not Baptisme be deferred for many dayes, as for a moneth, or longer?

*Ans.* The childzen of the Jewes were not deferred one day, but so soone as possibly it might be done, which was the eight day, so soone were they circumcised by the expresse Commandement of the Lord, Genes. 17. 12, 14. And I know no priuiledge granted to vs vnder the Gospell.

Baptisme  
not to bee  
deferred.

21. *Quest.* Some make great haste, and if the child be weake, baptize it at home by the midwife: and others stay very long till their friends be come from farre, and that is sometime a moneth, sometimes two moneths, or longer, what thinke you of that?

*Ans.*



*The Covenant betwene*

Ans. I can say nothing to it, because I know no warrant out of the word of God for either of them both. But because they shall be iudged by the word Iohn, 12.48. therefore I wish all men to be carefull what they doe in so weighty a cause, and that they dally not with God.

22 *Quest.* Doe not infants goe to hell, if they die vnbaptized?

Ans. God forbid that we should either speake or thinke so, seeing the Lord neuer said so. But contrariwise the Scripture witnesseth, that they are in the covenant of God, and so in state of saluation, so soone as they are bozne. And baptism doth not make them Christians that were none before, but is the Sacrament, the seale, the signe, the badge of them that are Christians before. As men become not seruants to great personages, by putting on their coate with their badge, but first are receiued of some great personage into his seruice, and then after put on his coate, and weare his badge, as an outward token, to shew whose seruants they are. So men are first

Contempt  
or neglect  
of the Sa-  
crament,  
not the  
want, de-  
prieth  
men of  
Gods fa-  
uour.

*God and Man.*

first reconciled to God, received into his favour, into his covenant, into his service, and so become Christians, then afterward doe they receive baptisme as it were the coate, the badge and testimonie of their profession. Besides it is not the want of the Sacrament, that deprieth a man of Gods favour. For the children of the Israelites were not circumcised all those forty yeeres, which they lived in the wilderness. The reason whereof was, because they were ever to remove and journey, whensoever the pillar of the cloud, that was their guide, ascended and went forward, Num. 9. 18. &c. so that they were alwayes to attend upon the cloud, both night and day, not knowing when it would remove, and therefore could not circumcise their children in the wilderness, as yee may read, Josh. 5. verse 2. And the rest following to the ninth verse. And I wish you to read the place. But it is the contemning or despising of the Sacrament, that deprieth men of Gods favour, when they make no more account of it, then Esau did of his birth-right, Gen. 25.

Contempr



*The Covenant betweene*

Negli-  
gence.

32. then Ahaz did of the Lords helpe, E-  
say. 7. and it is also the neglecting of it,  
when God offereth time and opportuni-  
tie, that we might haue it. And as many  
neglect the hearing of the word, and say  
they can heare it when they list: so many  
neglect to offer their childzen to the  
Church in the Lords due time, & thinke  
they may haue them baptized when they  
will. Againe, the Lord neuer said, that  
whosoever died vncircumcised, or vn-  
baptized, should be wiped out of the book  
of life: but he hath said, Gen. 17. 12, 14.  
That whosoever contemneth, or care-  
lessly neglecteth the Sacrament, shall be  
cut off from among his people. As if a  
Master should say of his servant, If he  
despise my cloth, or if he will not put it on  
when I bid him, thrust such a fellow out  
at the doores, let him tarry no longer in  
my house. Wherefore, there is no danger  
to them that die before they can conueni-  
ently be baptized. But they had neede  
to take hēde, which neglect and pzefer-  
mit the time when God doth offer it, and  
wil tarry for their friends, as though the  
presence of their friends were to be pze-  
ferred

*God and Man.*

ferred before the pleasure of God. And for this cause it seemeth that God, now and then shewes great tokens of his wrath, by taking out of this life, lusty and strong children without baptisme, because their parents neglect the time which God offered.

23. *Quest.* Whether would you haue children baptized in the Church, the congregation being assembled together, or in a priuate house?

Ans. These matters are not to be ruled by mens desires, but by the Word of God. When a child is baptized, hee is receiued into the fellowship of that congregation as a member thereof, and hath his Name registred among the Saints. Wherefore it seemeth most requisite, it should be done openly in the face of that congregation, that all may take knowledge of him. Otherwise if it should be done secretly in a corner in hugger mugger, we know not who or what might creepe into the Church, which hath no interest in it. And the Churches, to prevent inconueniences, doe not only appoint children to be brought

Publique  
baptisme.



*The Couenant betweene*

brought into the congregation, to be baptized in the presence of all : but also, as if that were not enough, haue further appointed speciall witnesses for euery child that is baptized.

24. *Quest.* One question I would aske you more, and it is this : You said very well afore, that in baptisme men were put vnder the water, to resemble the death of Christ, and to shew they died with him. *Iohn* the Baptist baptized in Iordan. *Matth.* 3. 6. and in *Enon* besides *Salim*, because there was much water, *Iohn.* 3. 23. and *Philip* went downe into the water to baptize the Eunuch, *Act.* 8. 38. and the custome hath beene of late yeeres to put children into the water ; why is not this custome now obserued ? and why doe they now only sprinkle a little water vpon the child ?

Baptisme  
ministred  
by sprink-  
ling on of  
water.

*Ans.* That practice was holy and good, and may very well be vsed, and rather then sprinkling on of water in hote countries. But in these Northerne, and cold climates, it might be dangerous to the young and weake infant, as perhaps it hath beene to some, and that is the  
cause

*God and Man.*

cause why now water is rather sprinkled on children, then they put into the water. And lest you should thinke this to be humane reason, repugnant to the Word of **GOD**, I would have you to consider; First, that in the old ceremoniall Law, there was purgation aswell by sprinkling, Num. 19. 9. as by washing, Exod. 30. 18, 19. Leuit. 14. 6. 16, 4. Secondly, that Cornelius, and a great number with him, were baptized in his house, as it seemeth, Act. 10. 47. Paul was baptized in the house of one Iudas of Damascus, Act. 8. 11, 18, the keeper of the Prison at Philippi, with all that belonged unto him, were baptized in his house about midnight, Act. 16. 33. And these had no Rivers running through their houses, as I suppose, but rather had Water poured, or els sprinkled upon them. Lastly, consider, that in the Primitive Church, when Heathens converted to the faith, fell sick whiles they were learning their Catechisme, and before they were baptized, if the sicknesse grew dangerous, they were baptized in their beds, by sprinkling of Water upon them, as that worthy Martyr



*The Covenant betweene*

ty<sup>2</sup> of Christ, Cyprian, a man of great zeale, learning and iudgement in Religion, sheweth and approoueth, Lib. 4. Epist. 7.

## CHAP. III.

*Of the Lords Supper.*1. *Quest.*

**N**OW I pray you shew me likewise the Lords Supper, and declare what the spirituall grace is, what the outward signe, and by whom it was instituted.

Of the  
Lords Sup-  
per.

Ans. All these things you demand, and moe also, are set downe in one place, Math. 26. 26. Wherefore, in laying open that place, I shall answer all your desires.

2. *Quest.* What order will you obserue in opening that Scripture?

Ans. The same which the text offreth.

3. *Quest.* What doe you obserue out of the first words?

The time  
of the in-  
stitution.

Ans. And whiles they were eating:] These wordes shew the time when this Sacrament was first instituted, that is, the

*God and Man.*

the night before Christ suffered, at his last Supper, when hee and his Disciples were eating the Pascheuer. So that when the olde Sacrament of the Pascheuer ceased, which was a representing of Christ to come; then was the other, even the Lords Supper, instituted for a memoriall of his death, and to shew that he is already come.

4. *Quest.* What doe you note besides out of the text?

Ans. Iesus] this word sheweth the author, who instituted the Lords Supper, that it was G D D, and not Man, even the Lord Jesus Christ. The author.

5. *Quest.* What obserue you more?

Ans. Tooke the bread] In these words, and in others following, even these, Also he tooke the Cup, is contained the outward and sensible thing, which Christ made choyce of, to represent the heavenly grace which was promised, the visible signe, or sensible thing, was Bread and Wine. The spirituall grace promised, was remission of sinnes, and eternall life, by Jesus Christ our Lord. The visible Creatures.

6. *Quest.* Shew mee how the Bread

M

and



*The Couenant betweene*

The comparison between the signe, and the thing signified.

and Wine represent the spirituall grace?

Ans. You must remember that I told you before, how Baptisme principally doth represent the former branch of the spirituall grace, and the Lords Supper specially resembleth the latter. Wherefore, as Christ was promised for our salvation, and redemption, and that he should suffer death for vs: so these sensible signes doe notably represent the same to our senses, to assure our soules of the certainty of it. For the Bread,

1. Comparison.

2. Comparison.

broken before our eyes, sheweth Christ was broken vpon the crosse, I meane, crucified, and put to death. For otherwise, there was not a bone of him broken. And the Wine poured out before our eyes, sheweth that Christs blood was shed for vs. Again, as our senses taste the Bread and Wine, and we feele, and finde comfort and nourishment to our bodies thereby; so our soules inwardly by faith, taste of the benefites of our redemption by Jesus Christ, and our inner man is cheered and comforted: And we remember Christs death continually, to our great comfort, till he come to iudgement;

*God and Man.*

ment; and thus lively doe these outward signes represent the spirituall grace to vs.

7. *Quest.* What followeth in the text?

Ans. And when he had giuen thanks.] The consecration. These words are spoken both of the Bread, and of the Wine: and the meaning of them is, that whiles they were yet eating the Pascheouer, in the latter end of the Supper, Jesus hauing taken to him first the Bread, then the Wine, and hauing them in his hands, or present before him, gaue thanks, that is, by prayer to G D D, did consecrate and institute these Creatures of Bread & Wine severally to this vse, even to be Sacraments, or outward signes of y<sup>e</sup> promised grace. And this is the institution and consecration, as we speake commonly. The very words of Christs Prayer, when he consecrated those sensible Creatures of Bread and Wine are not expressed, and therefore the Church vseth her libertie in this prayer, when this Sacrament is to be ministred.

8. *Quest.* What followeth?

M 2

Ans.



*The Couenant betweene*

Ans. He brake it] These words are spoken of the Bread severally, and the like also must be understood of the Wine also severally, that it was powzed into the Cup. The meaning is plaine, that after Christ had taken to him these creatures, and by prayer consecrated them to this holy vse, then he brake the Bread, and powzed out the Wine for the Disciples there present.

9. *Quest.* Proceede I pray you with the text.

To whom  
it belong-  
eth.

Ans. He gaue it to the Disciples] In these words, as also in those following, which are spoken of the Wine, He gaue it them, he shewed to whom this Sacrament is to be giuen, that is, to all the Disciples of Christ, and to no other. For the Sacraments belong not to them that haue made no Couenant with G D D.

10. *Quest.* Doth the Lords supper belong to all Christs Disciples, as baptisme doth?

Ans. Yea, to all aswell as Baptisme, but in due time, and after a due maner.

11. *Quest.* What exceptions be these you make? or what difference is there,

that

*God and Man.*

that the two Sacraments doe not appertaine to all alike?

Ans. The Sacrament of baptisme is ministred to euery one that entred into Gods couenant, and he cannot be receiued into the fellowship of the Saints, but by Baptisme. Also Baptisme is ministred but once, whereas the Lords supper, is ministred often. Wherefore as euery one in the Church is baptized at his first entrance, but with certaine conditions of renouncing the world, and of beleeuing in God, as hath bene shewed afoze: so euery one after he is entred into the Church, is often made partaker of the Lords Supper, but with certaine conditions.

12. *Quest.* What be those conditions?

Ans. The Apostle, 1. Cor. 11. 28. putteth this caueat or condition, that euery man trie and examine himselfe befoze he come to the Lords table, whether they know what they doe, whether they vnderstand that mystery, whether they come with pure hearts, and clean hands. Now if you see any in the Church that cannot, or will not, or doe not examine



*The Covenant betweene*

themselves, they may not be permitted to come to the Lords table.

13. *Quest.* Who be those that cannot or will not examine themselves?

Ans. There are diuers, as first infants, idiots, lunatike persons, for want of discretion, and of the vse of reason, cannot examine themselves, and therefore may not receiue the **L O R D S** Supper, whiles they are in that state. Also there are diuers of discretion and iudgement in worldly affaires, but yet are blind and ignozant of the mysteries of saluation, and therefore cannot examine themselves, nor discerne the Lords body, neither may be permitted to come to the Lords table. Again, there are some that are able to examine themselves, but notwithstanding live and continue in some knowne sinne, and will not, or at the least doe not repent, nor satisfie the congregation, whom they haue offended, and for that cause are to be kept from the Lords Supper.

14. *Quest.* What be the next words then in the text?

Ans. And said, Take, eate] these words are

*God and Man.*

are spoken of the Bread, and the like of the Cup, Drinke ye all of it: the meaning whereof is so manifest, that there needeth no exposition. We learne hère that all were partakers both of the Bread, and of the Wine also.

All partakers of both creatures.

15. *Quest.* What then be the last words of the Text?

*Ans.* The last words for the Bread are these, This is my Body, and for the Cup thus, This is my Blood of the new Testament, that is shed for many, for the remission of sinnes. In which words he expoundeth all that went afoze, for when the Disciples saw Christ extraordinarily take Bread, and blesse it by prayer after an vnaccustomed maner, and the Cup likewise, and giue to them, commanding them to eate that Bread, and drinke that Cup, for another purpose then for feeding of their bodies onely, as it might well be perceiued by the whole action, they might maruelle what the meaning of all that might be. Therefore Christ when he deliuered them the creatures, declared also the meaning, and said of the Bread, This is my Body, that

The exposition.



*The Covenant betweene*

is, this Bread which I haue thus consecrated by prayer, and giuen to you, commanding you to eate it, it is the signe and Sacrament of my Body, which is broken for your saluation: the same also is vnderstood of the Cup.

16. *Quest.* Is not the Bread turned into Flesh, and the Wine into Blood?

The doctrine of the papisticall transubstantiation.

1.

*Ans.* No. For that were contrary to the nature of a Sacrament. 1. I told you before, that to make a Sacrament, there must be a spirituall grace promised, and an outward sensible creature, to represent that heauenly grace, and the commandment of the Lord, to appoint that creature, to represent the inuisible grace. Now the outward thing here is Bread and Wine, the heauenly thing which is represented thereby is Christs body broken, and his blood shed vpon the crosse, with all the benefits of his death. But if there were any such grosse changing of the Bread, or Wine, where were the creature which Christ instituted? where were the inuisible grace that should be represented? and where were the Sacrament? and where were Christs institution?

*God and Man.*

tation? 2. Moreover all Sacraments are  
of one nature, but there was neuer yet  
so much as any dotting man, that dream-  
ed at any time of the change of the out-  
ward signes, into the things represented  
and signified in any Sacrament, of the  
old or new Testament. For who ever  
heard that any man said that circumcisi-  
on, or the Paschall Lambe, or the water  
in Baptisme, were changed into those  
things which they represent? Wherefore  
this dotage, if I ought not rather to say,  
blasphemie of the Papists in this point,  
is more a great deale then grosse and ab-  
surd, for it is a monstrous and horrible  
impietie. Thirdly, it is but the vsuall  
phrase of the Scripture, to terme the visi-  
ble signe by the name of the thing signi-  
fied, as circumcision is called the coue-  
nant, Gen. 17. 10, 11. Christ is called our  
pasche, 1. Cor. 5. 7. Baptisme, is called  
the fountaine of regeneration, Tit. 3. 5.

2.

3.

THE



## THE FOVRTH PART.

## CHAP. I.

*The fourth part is of the Law, and containeth eleuen Chapters.*

## 1. Quest.

Of the  
Law.



Now that you haue spoken of Faith, and of the Sacraments, I pray you proceed to the Law, and open that also, for this order you propounded before.

Ans. After the couenante made betweene God and man, wherein man first professeth his faith, and then promiseth his obedience to God; the Lord giueth his lawes and his Commandements, that man may know how and wherein to obey him. And when all Israel had promised to doe what the Lord commanded, Exod. 19.5, then the Lord gaue his lawes from the toppe of mount Sinai, Exod. 20.

2. Quest.

*God and Man.*

2. *Quest.* Gaue the Lord no moe lawes, but those ten Commandements onely?

Ans. He gaue also the ciuill or politicall law, as it is called, and the ceremoniall law, but the ten commandements giuen by voice, from the top of mount Sinai, out of the middelt of the fire, Deut. 5. 22. are the principall and chiefe summe of all, and abide for euer, whereas both the politicall, and the ceremoniall, were for the most part but temporall, and serued for the morall law.

3. *Quest.* What is the ciuill or politicall law? and wherefore serueth it?

Ans. It serueth for the morall law to strengthen it and uphold it, that it be not contemned nor broken; for the Lord hath ordained the Magistrate, and giuen him ciuill authoritie ouer all persons, and in all causes, that if any man of what calling soeuer doe violate the first or second Table of the ten Commandements and so offend against God, or against man, or against both, then the Magistrate, that beareth not the sword in vaine, is to punish him. And because the Magistrate may not in execution of his office

The politicall law is the Magistrates commission.



*The Covenant betweene*

office follow his owne affection, nor other mens humors, the Lord that investeth the Magistrate, doth giue him the booke of the Law, euen this politicall and ciuill Law for his commission, to tel him what and whom he shall punish, and whom he shall protect and defend. For as inferiour Magistrates receiue their commission from their King and supreme Governour, by vertue whereof they execute their office, not declining there-from either to the right hand, or to the left: so Kings and supreme Governours receiue from God the great King of all the world, their commission which they may not excede. And the politicall Law is the commission which God deliuereth into the hand of the Magistrate, that hee may proceede to execute his office according vnto it. Wherefore Moses, the supreme Magistrate among the Israelites, gaue the same commission to the Magistrates which were vnder him, that hee had receiued of God, and charging them faithfully to execute their office, giueth them the reason, and saith, Deut. 1. 17. For the iudgement is Gods;

*God and Man.*

Gods ; as if hee had said, *Looke to your duty, and though you be inferiour Iudges set vnder me, yet doe nothing in my name, neither follow your owne affections, for I am but vnder another, euen vnder God; and his Lawes I giue you, by which ye must iudge, and not any of mine owne making, and what sentence you pronounce, what iudgement you giue, it is neither in your owne name, nor in my name, but in the name and authoritie of God, and when you giue sentence, it is as if the Lord gaue sentence. Therefore take heede to your selues, that yee make not the Lord a lyar, and in giuing false iudgement say, This is the will and commandement of God, for hee will not suffer his Maiestie to be so foulely abused, the iudgement is the Lords. After the same manner did Iehoshaphat charge the Iudges and Magistrates that were vnder him, and said vnto them, 2.Chron. 19.6. Take heede what yee doe: For yee execute not the Iudgements of man, but of the Lord. And as inferiour Magistrates brought hard and difficult causes befoze Moses,*  
*when*



*The Couenant betweene*

when they were not able to decide them, Deut. 1. 17. so if there were any cause so difficult, that Moses himselfe could not determine, he brought it before the Lord to be discussed, Leuit. 24. 11, 12, 13, 14. Numb. 9. 8. and 27. 5. and Deut. 1. 22, 23. compared with Numb. 13. 2, 3.

4. *Quest.* Whether is the Iudiciall Law now abrogated and repealed since the comming of Christ?

How farre  
the ciuill  
law is ab-  
rogated.

*Ans.* So farre as it serueth to p̄serue and maintaine the Morall Law, it remaineth and shall abide for euer. For the Gospell disableth not the Magistrate, but giueth him as much power and authoritie, as euer he had vnder the Law, that onely excepted, wherein they were types of Christ. Neither yet doth the Gospell set the Magistrate at libertie to doe what he list, but would haue him as well now obedient to God, as euer hee was vnder the Law. But concerning the Iudiciall and Politicall Law which God gaue to the Israelites, it doth not so binde the Magistrate now vnder the Gospell, as before it did vnder the Law. For there are many things in it peculiar to

*God and Man.*

to those times, to that Nation of the  
Jewes, and to that Land of Canaan,  
which now concerne not vs, neither  
binde the Magistrate to see them execu-  
ted: as diuiding of their inheritance by  
Lots, keeping euery mans inheritance  
within the same family and kindred, ma-  
riages of women that were inheritrixes  
within the same Tribe, with diuers such  
others. Also there were diuers things  
in the Ciuill Lawes of the Jewes; the  
equity wherof onely now remaineth,  
and the very thing it selfe according to  
the letter is not to be vsed: as they had  
diuers punishments appointed diuersly  
for diuers offences, which they were  
straitly bound vnto; but the very same  
are not now to bee vsed, and executed  
precisely according to the words and  
letters of the Law; but according to a  
generall equity, that sinne bee alwaies  
punished. Whosoever among the Jewes  
did steale an Ox or a Sheepe, the Magi-  
strate was bound to make the thiefe to  
restore five Oxen for one Ox, and foure  
Sheepe for one Sheepe, Exod. 22. 1. but  
now the Magistrate is not bound to the  
letter



*The Couenant betweene*

letter of this Law, but to the equity, that sinne be punished, and some reasonable satisfaction be made.

5. *Quest.* What is the Ceremoniall Law?

The ceremoni-  
all  
Law.

*Ans.* It is the ordination of such things as belong to the worship of God, and that in outward significant ceremonies, which generally and most specially represented two things; First, the condition of mankind, as it is both by corruption of nature in Adams fall, and by grace in Jesus Christ. Secondly, the spirituall worship of God. The condition and state of mans corrupt nature appeared to bee polluted, in that they had so many washings, sprinklings, and cleansings; and to be damnable, in that brute beasts were slaine for their offences and sinnes, as themselves witnessed, by laying their hands vpon the heads of the beasts, when they were to bee slaine: Their state by grace was shewed to bee most happy and blessed, in that the beasts which were slaine for their sinnes, did represent and fore-shew Christ the immaculate Lambe of God, which should be

1.  
What ceremonies  
signifie.

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*God and Man.*

be slaine for their redemption and saluation. And how all the ceremonies of the Jewes did represent the true and spirituall worship of *G D D*, which now is under the Gospell, the Epistle to the Hebrewes declareth at large, especially in thre Chapters, 8, 9, and 10.

6. *Quest.* Whether is the ceremoniall Law abrogated?

*Ans.* All the outward ceremonies of it are abrogated, but the true spirituall worship signified by them remaineth, and shall abide for ever.

7. *Quest.* What is the morall Law?

*Ans.* It is an eternall Law of truth, The morall Law. teaching man his duty both to *G D D*, and to his Neighbour, wherunto are annexed, first a promise of eternall life to them that keepe it: secondly, a condemnation and threatning of condemnation to them that breake it in any one point.

8. *Quest.* Whether were these conditions of life and death annexed to the Law, when it was first giuen to *Adam*, (for you call it an eternall Law) or since when it was giuen and written at Mount Sinai?

*N*

*Ans.*



*The Couenant betweene*

Ans. At both times ; for the first is manifest, Gen. 2. 17. and the second likewise appeareth, Deut. 30. 15, 19.

9. *Quest.* All mankind sinned , and was dead, and condemned in *Adam*, by reason of his disobedience , how cometh it then to passe now, that they haue life and death set before them againe ? or how happeneth it that there is life set before man if he keepe the Law ? Can man now by his workes recouer his first fall, and heereafter keepe the Law better then he did in his innocencie ?

Ans. In Horeb the Couenant of grace made with their forefathers long before, ever since the blessed seed of the woman was promised , was renewed , and the people hauing all their sinnes original and actuall , freely pardoned in *Jesus Christ* , and being newly entred into Gods Couenant , were as new-borne Babes , and so had life and death set before them againe.

10. *Quest.* I thought the Law had propounded death onely to all men , because all men sinne , and not life to any because no man keepeth the Law.

Ans.

*God and Man.*

Ans. The Law given at the time of the Covenant of grace, containeth in it aswell the righteousness of faith, as the righteousness of the Law, as Moses sheweth, Deut. 30. 11, 12, 13, 14, 19. and Paul expoundeth it, Rom. 10. 6. for when the Covenant of grace is made, Christ is the Mediator, Hag. 2. 5. who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, 1. Cor. 1. 30.

11. *Quest.* Whether is the morall Law abolished now?

Ans. Partly it is, and partly it is not, for it commandeth obedience, and that remaineth for ever, because all men are bound to obey the morall Law. But where there is a promise annexed of eternall life, this promise remaineth for the Faithfull, who fulfill the Law in Christ, but it appertaineth not to the reprobate. Also the curse denounced against the breakers of the Law, remaineth for the vngodly, but shall not touch the godly, who are iustified and saved by Christ.



*The Covenant betweene*

## CHAP. II.

*Of the first Commandement.*1. *Quest.*

**W**Hether is it your purpose to speake of the iudiciall, ceremoniall and morall Law, or of some one of these onely?

Ans. It is my purpose to speake of the morall Law, contained in the ten Commandements specially, and to the end of every Precept, to adde the punishment appointed in the civill Law for them that transgresse it. As for the ceremoniall Law, it is quite abolished, and therefore at this present I will say nothing of it.

2. *Quest.* What order will you observe in speaking of the morall Law?

Ans. The same order they stand in. For they are divided into two Tables, Ex. 32. 15. & into ten Commandements, Deut. 4. 13. Math. 22. 37. But this must generally bee understood of them all, and of every one of them.

1. First that wheresoeuer any vertue is commanded, we must understand the contrary vice is forbidden; and againe where

Comman. 1. *God and Man.*

where any vice is forbidden, there the contrary virtue is commanded.

Secondly, because it was the Lords  
purpose to comprehend much matter in  
few words for our benefit, we must not  
rest upon y particular thing only which is  
either commanded or forbidden, but  
take with it all the causes, branches, and  
fruites of it, and whatsoever accompa-  
nieth it.

Thirdly, though the things mentio-  
ned in every Commandement be exter-  
nall, yet we must make the exposition to  
reach to the counsels, intents, and de-  
sires of the heart, as also to the words of  
the mouth, as Christ plainly sheweth,  
Math. 5. 21. &c. in expounding the six and  
seven Commandements.

3. *Quest.* Then to come to the Com-  
mandements, which is the first?

Ans. *I the Lord [am] thy God, thou shalt have no other gods before mee,*  
Exod. 20. 2, 3.

The first  
Commandement.

4. *Quest.* Which of these two sen-  
tences containeth the Commandement?

Ans. They both make but one Com-  
mandement. For I tolde you before,



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that where any thing is commanded, there the contrary is forbidden. And where any thing is forbidden, there the contrary is commanded. Wherefore, I say, the former sentence containeth the Commandement, I the Lord [am] thy God, and the latter sentence forbiddeth the contrary. Thou shalt haue none other Gods before me. So that if eyther were wanting, yet it must necessarily bee understood. And these two sentences are else-where, often ioyned together as they be here, as Deu. 4. 35. & 6. 4. Esai. 43. 11. Then, whereas in all the other Commandements there is one thing only commanded or forbidden, and the contrary left to bee understood, this Commandement expreſſeth both.

5. *Quest.* What is the summe and the meaning of this Commandement?

*Ans.* The meaning, I take to be very manifest, that whereas other people and nations frame and take to themselves innumerable gods, as the Ammonites chose Molech, or Milcom to be their god, Leuit. 18. 21. and 1. King. 11. 5. The Zidonians Ashteroth, Iudg. 2. 13. The  
Phi-

## God and Man. Comman.1.

Philistians Dagon, Iudg. 16.23. the Mo-  
 abites Chemosh, Num. 21.29. the Syri-  
 ans Rimnō. 2. King. 5.18. The Assyrians  
 Nisroch, 2. King. 19.37. The Cronites  
 Baalzebub. 2. King. 1.2. The Babyl-  
 onians Bel, Esay. 46.1. The Persians  
 the Fire, Socrat. lib. 7. Chap. 8. the Bar-  
 barous Masagete the Sunne Herodot.  
 lib. 1. the Egyptians almost all kind  
 of beasts and birds Herodot. lib. 2. the  
 Grecians haue taken dead men for their  
 gods, Cicer. lib. 3. de natura deorum, the  
 Romanes haue taken the gods of all na-  
 tions, and whom it pleaseth the Senate  
 to consecrate, hee shall be their God,  
 whereby it comes to passe, that they haue  
 moe idols (for all the gods of the heathen  
 are but idols, Psal. 96.5.) then any other  
 nation. And as the Romanes vnder  
 their Consuls, and by the authozity of the  
 Senate, beganne to excēde other nati-  
 ons in this execrable idolatrie; so their  
 Emperours afterward by their owne  
 authozitie, but aboue all other their holy  
 Carolick Popes, especially haue surpas-  
 sed all that euer were befoze them. And  
 not without great cause. For where o-

*Epiphan. in  
 Ancora 10.*



Comman. 1. *The Covenant betweene*

Popish  
gods.

The Lord  
only is the  
God of I-  
rael.

thers had nothing but vaine glory for making gods, the Popes haue also gotten great treasures of Gold and Silver, first, for making Thomas of Aquine, Thomas Becket, and an infinite number more to be gods, secondly, through worshipping of their new made gods, all the wealth of Europe hath come to the Popes coffers. For the Popes haue made seuerall gods for seuerall Nations, for seuerall Cities, for seuerall diseases, for seuerall dangers, and all for money. Wherefore, though other Nations had other gods, 2. Kings 17. 20. yet the Israelites chosen out of the World to be the Lords people, should acknowledge no Idoll of any Nation to be their God, their helper, and their Redeemer, but onely the Lord, who is Lord only, Deut. 6. 4. And for this cause, the Lord sayth, I the Lord, or I Iehoua, that haue created all things, of whom and in whom all things haue their being, Exod. 3. 15, & 6, 2. Act. 17. 28. euen, I Iehoua [am] thy God, and thou shalt haue no other before me.

6. *Quest.* What else doe you obserue in this Commandement? Ans.

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Ans. I said before, that wee must not rest onely upon one word commanded or forbidden, but take all that appertaineth unto it. As if we acknowledge the Lord to be our God, we must also acknowledge him to be Almighty, righteous, iust, true, holy, good, gracious, &c.

7. *Quest.* What more is there heere to be considered?

Ans. The third thing to be observed in every Commandement, and therefore in this, is, that wee doe not onely confesse with our mouth, but also believe in our hearts that the Lord is our God.

8. *Quest.* What is the vse of it then?

Ans. Although the Commandements of the Lord be exceeding broad and large that much vse may be made of them, yet at this present I will name onely five things. First, wee must learne to believe in him, and to repose all trust in him, as in our onely God and helper to saue vs and deliver vs in all distresses, and to give vs all good and necessarie blessings. For the Scripture every where describeth God to be such a one,  
as

To trust in  
God.

1.



Comman.1. *The Covenant betweene*

as Deut. 2.39. Behold now, for I, I am he, and there is no gods with me: I kill, and giue life: I wound, & I make whole: neyther is there any that can deliuer out of my hand. And often else-where, Psalm. 115.9, & 125. Esay 43.11.12.13.

9. *Que.* Is there any that professeth and acknowledgeth God, and trusteth not in him onely?

Ans. *Yea*, there are many such, for how often did the Israelites distrusting **G O D S** power and goodnesse, murmur and rebell against the **L O R D**, and against **M O S E S** his seruant in the **W**ildernesse? And how did a Prince in Israel distrust, on whose hand the King leaned, when hee said thus to Elisha the Prophet, Though the **L O R D** would make windowes in the Heauen, could this thing come to passe? 2. King. 7.2. And how did King *Abaz* distrust, when hee answered to Esaias the Prophet that promised him helpe from the **L O R D**, I will not aske, neyther will tempt the Lord? Esay 7.12. And how did the Apostles distrust when they said, Master, Master, wee perish? Luke 8.24.

*Whereby*

*God and Man.* Comman. 1.

Whereby wee see clearly, that when wee murmur against the Lords servants, when we cry out desperately because we see not the outward meanes of helpe, when wee thinke that the Lords Ministers speake, to bee untrue or impossible, when wee refuse grace that is offered vs, we then doe not trust in God, wee believe not in him. How doth the corrupt Judge trust in God when hee wittingly giueth false iudgement for a bribe? the Gentleman when he oppresseth his Tenants, to strengthen himselfe in his riches? Church-robbers, miserably Piggards, and all couetous men, who scrape as it were to a heape, the trash of this World, as though they could not otherwise liue? and that thinke to make goodly houses, and cause their memorie to last for ever? How trust they in God, which dare not give one small penny, or one morsell of bread to the poore, for feare they themselves should want? The Apostle sayth plainly, that such as repose their confidence in their riches, and so gather them by right or wrong, that they keepe all to them.



Comman. 1. *God and Man.*

themselves, they are idolaters, *Ephe. 5. 5.* The poore man murmuring distrusteth God. The Merchant when hee counterfeiteth or corrupteth his wares, and the shop-keeper when hee vseth false lights, false measures, false weights, then hee distrusteth God. When any man vseth unlawfull meanes whatsoever, they distrust God, and they that put their confidence in lawfull meanes more then in God, and they that will enterprize great matters without the Lords aduice and counsell, *Esay 31. 1.* Wherefore the further wee wade into the vse of this commandement, the further shall wee finde our selues guiltie of distrust in God, and thereby perceiue that we are not in so good case as we thought we had been, for keeping of this commandement.

10. *Quest.* What is the second thing you will obserue here?

2.  
Prayer to  
God.

*Ans.* That wee pray vnto GOD onely both in prosperitie and in aduersitie, *Psal. 50. 15.* Call vpon mee in the day of trouble: so wil I deliuer thee, and thou shalt glorifie me. And againe, Aske, and it shall be giuen you: Seeke, and you shall

Comman. 1. *God and Man.*

shall finde: Knock, and it shall be opened vnto you, *Mat. 7. 7.*

11. *Quest.* Is there any that doe not dayly craue of God by prayer whatsoever they neede?

Ans. *Yea many.* For in that I haue shewed there is great want of faith in many, so it is certaine there is greater want of prayer in moe. For how shall they call on him in whom they haue not beleued? *Rom. 10. 14.* And not onely they that distrust Gods power and goodnesse, cease to call vpon him, but many also that repose all their confidence in God, often forget themselves, and pray not at all. David being soze sicke, tumbled and tossed himselfe vpon his bed, and roared for very griefe a great while before he remembred himselfe, and then at the last hee prayed, *Psal. 32.* The good King Asa sought not to the Lord in his disease, but to the Physicians, *2. Chron. 16. 12.* And there are with vs very many that doe as David did, that is, lye groining, mourning, and sometimes weeping vpon their beds in their sicknesse, and cry out, yea roare for paine, and  
tumble



Comman. 1. *The Covenant betweene*

tumble from one side of the bed to the other, and out of one bed, or out of one chamber into another, and find no comfort, because they cry not vnto the Lord that laid that sicknesse vpon them, either for their sinnes, or triall of their faith and patience, or to awake them out of securitie, or for some other cause. And I thinke there are moe which doe as Asa did, that is, if they haue the Colic, the Palsie, the Ague, the Stone, the Collicke, the Plurisie, or any other disease, they send their seruants on foote or on horse-backe, to fetch the Physician with all speed, they bestow cost, and spare not for any thing, they enquire the cause diligently, whether it came of cold or of heate, of ouer-straining themselves; or of tolenesse, as often it doth, or of dis-temperate dyet by eating and drinking till they sur set and vomit. And all the house is too little to attend vpon them. But all this while neither the sick party by himselfe, nor the family with him, nor with their neighbours, doe seeke by earnest prayer to the chiefe Physician both of bodie and soule, the Lord their God, who

*God and Man. Comman. 1.*

who sendeth affliction to those that forget him in prosperitie, that he may drive them to seeke him in distresse, as it is plainly declared in Hosea, Chap. 5. 15. and 6. 1, 2. I will goe, and turne to my place (saith the Lord) till they acknowledge their fault, and seeke mee, in their affliction they will seeke me diligently. Come, and let vs returne to the Lord: for hee hath spoiled, and he will heale vs: he hath wounded vs, and hee will binde vs vp, &c. Paul teacheth vs the same doctrine, 1. Cor. 11. 32. But when wee are iudged, we are chastened of the Lord, because wee should not bee condemned of the Lord. Thus wee are taught to call upon God by earnest prayer, and doubtlesse the fervent prayer of the faithfull is very availeable with God, Iam. 5. 16. But where is our obedience? where is our prayer? forsooth that comes in last. For when the Physician gives over his Patient, and when his senses bee gone, and he cannot speake, but is as good as dead, then we toule the Bell, then wee send for the Minister to pray over him that is dead, whereby wee shew what care



Comman.1. *The Covenant betweene*

care we haue to call vpon God, when we do thus, as it were the day after the market, and so vse the Minister or the ministerie for fashion sake. But in health how many great families, yea and such as would seeme very religious, lie down in the euening, and rise vp in the morning without praying together all the weeke long, all the yeere long, all their life long? And when many men bee so careless of priuat Prayer, it is not greatly to be marueiled that they care so little for publike Prayer.

12. *Quest.* What is the third thing?

3.  
The feare  
of God.

Ans. That wee reuerence and feare the Lord, not with such a scruple & slavish feare as the Reprobats haue, who feare the Lord and hate him, trembling onely at his indgements, which they repine against, but with such a feare as a soune beareth to his father, fearing of loue to displease him any way, and therefore feare to commit any sinne whereby the Lord might be displeased with them. For as godly men prefer the fauor of God before all the world, so they feare to displease him, or to do any thing that might  
displease

Comman. 1. *God and Man.*

displease him, lest they should lose his loving fauour. Wherefore Moses ioyneeth the feare of the Lord, and the keeping of his commandements together, Deut. 6. 2. & 8. 6. Dauid saith, Psal. 25. 13. What man is he that feareth the Lord? him will hee teach the way that hee shall chuse. His soule shall dwell at ease, and his seede shall inherite the land. The secret of the Lord is reueiled to them that feare him, and his couenant to giue them vnderstanding.

13. *Quest.* Who bee those that feare not the Lord with this reuerent feare you speake of?

*Ans.* Those that feare men more then God, and temporall punishment more then eternall condemnation, not considering what Christ hath said, Mat. 10. 28. Feare not them which kill the bodie, but are not able to kill the soule: but rather feare him, which is able to destroy both body & soule in hell. Such be they which in persecution deny Christ & his Gospell, as Peter did, but vpon serious and hearty repentance when hee wept bitterly, was forgiven. Such be they that  
D are



Comman. I. *The Couenant betweene*

are diligent and ready to do whatsoeuer a Magistrate commandeth, though it be flat contrarie to the expresse commandement of God, as did the ten Tribes of Israel, when they obeyed wicked Ieroboam, and worshipped the Calues at Dan and Bethel, and after followed whatsoeuer Idolatrous Kings commanded, as the Prophet Micah complaineth, Chap. 6. The Statutes of Omri 16. are kept, and all the manner of the house of Ahab, and wee walke in their counsels. And for this cause the Lord afflicted them, as witnesseth the Prophet Osea, Chap. 5. 11. Ephraim is oppressed and broken in Iudgement, because hee willingly walketh after the commandement, to wit, of their Idolatrous Kings. Vrijah the Priest is noted for obeying the commandement of King Ahaz, and making an Altar like to the Altar of Damascus, 2. King. 16. 11. But the poore women the Midwives of Egypt, which had not bene instructed in true Religion as Israel had, nor had not so much knowledge of God, as Vrijah the Priest, feared God more then they, and would

would not kill the Hebrewes children at the commandement of Pharaoh, Exo. 1. 17. Yea, the men that were of Sauls guard, would not kill the Priests at the Kings commandement. 1. Sam. 22. 17. The like godly feare we reade of in Daniel, and in his three companions, Dan. 3. and 6. and in the Apostles, Acts 4. 19.

Also we may reckon those in this number, that rush boldly into all manner of sinne, for which there is no penaltie or punishment inflicted by Magistrates, and thereby they shew that they neither dread Gods iudgements, nor regard his commandements. Such bee they that commit open or outrageous wickednes: Absolon killed his brother Amnon, 2. Sam. 13. 28, 29. burned Iobabs barly, 2. Sam. 14. 30. craftily stole the hearts of the subiects from David his Father, 2. Sam. 15. 2. openly rebelled against his father, 2. Sam. 15. 10. &c. and lay with his fathers Concubines in the sight of all Israel, 2. Sam. 16. 22. Such a one was Iobab, who guilefully slew two men better then himselfe; Abner,



Comman.1. *The Couenant betweene*

2. Sam. 3. 27. and Amasa, 2. Sam. 20. 9, 10. and conspired Treason with Adonijah against Dauid and Salomon. 1. Kin. 1. 7. Such were the sonnes of Eli. 1. Sam. 2. 2. Such are they that in Spaine can dissemble their Religion. Such are they that openly prophane the Lords day, and contemne the Word of **G O D**. And such are a great number, which living in ryot, call themselves good fellowes, though they set themselves in no good way, neither abhor any thing that is euil. And whosoever will not submit themselves to live in obedience to the Commandements of God.

14. *Quest.* What is the fourth thing?

To loue  
God

*Ans.* That wee loue the Lord with all our heart, with al our soule, and with all our minde, Deut. 6. 5. Math. 22. 37. That seeing he is become our God, and hath done so much for vs, and yet hath prepared greater things for vs then wee can perceiue in this life, we should loue him as the autho<sup>r</sup> of our happinesse. And hee that doth not thus loue God aboue all things, is not worthie to bee one of his, Math. 10. 37. Hce that loueth

loueth Father or Mother more then me,  
is not worthy of me, &c.

15. *Quest.* Who bee those that loue  
not God with all their heart?

**F**irst, those that loue not, neither re-  
uerence his word, as first, they that ne-  
uer come to the hearing of the Word  
but against their wils, as delighting ra-  
ther to haunt Tauerne and Alehouses,  
to keepe open their shops, to sit idle at  
home, to cast their accounts, to walke  
into their gardens, about their ground,  
to remoue their cattell, to send their ser-  
uants to gather vp their debts, and  
twentie such like things wherein they  
take greater pleasure then in going to  
heare the Word of God. Secondly, they  
that goe to the Church, but spend the  
time there in sleeping, in talking, in me-  
ditating vpon worldly businesse, and  
gine no attendance to the Word of  
God. Lastly, they that abuse the Word  
of God, eyther to defend and excuse their  
sinnes by the infirmities of holy men  
which are mentioned in the Scrip-  
tures, as to excuse their drunkennesse  
by the example of Noe: their incest and

I.  
Loue of  
the Word.

2.

3.



Comman.1. *The Couenant betweene*

adulteries by the examples of L O T, I V D A, D A V I D, as though these things were written for men to imitate. But the Holy Ghost hath written them for ensamples to vs to admonish vs, on whom the ends of the World are come, that we commit not the like as P A V L sheweth, 1. Cor. 10. 6, 11, 12. that if any man thinke he stand, hee should take heed lest hee fall: or else abuse the Word in gibing, scoffing and mocking, and so turne the Word of God into wantonnesse to sport themselves or others withall, as they doe that make Playes, Comedies, or Tragedies of the Word of God, which is a horrible abuse. For the Word of God is written, and the dispensation thereof committed to the Ministers, to save the Elect of God, 1. Tim. 4. 16. and not to Stage-players to make sport withall. Now, whosoever they bee that care not for Gods Word, or abuse it, as too many doe, it is as manifest as the Sun in the midst of the Firmament, that they loue not God. Therefore, let no man deceiue himselfe, and thinke hee can loue God, when hee doth not loue his Word. Se-

*God and Man: Comman. 1.*

Secondly, they that loue not the Saints of God; but disdain them, reuile them, intreate them euill, suffer them to bee harbozlesse, hungry, naked, in distresse and miserie, and yet shew no compassion to them. But if a rich Glutton, a cruell Usurer, a common Blasphemer, a prophane Atheist, or a hypocriticall Papist come to them, hee shall bee courteously saluted, curiously intertained, often bid welcome, and for him shall the fat Calfe be killed, and the best chamber in the house prouided and made readie. They I say againe, that so highly esteeme the wicked, and so basely account of the godly, they shew what loue of God is in them. For our common Proverbe is, Loue mee, and loue my Dogge: a thousand fold more then, Loue God, and loue his Saints. Iohn sayth, Whosoever hath this worlds good, and seeth his brother haue neede, and shutteth vp his compassion from him, how dwelleth the loue of God in him? 1. Iohn 3.17. And in another place, If any man say, I loue God, and yet hate his brother, hee is a lyar,

2.  
Loue of  
the Saints  
of God,



Comman.1. *The Couenant betweene*

1. Iohn 4. 20. When Christ would haue Peter to testifie his loue to him, he bade him feed his sheepe, Iohn 21. 15. Christ gaue this admonition to all his Disciples, Iohn 13. 35. that by louing one another they should bee knowne to be his Disciples.

3.  
Reprehen-  
sion of sin.

Thirdly, they that heare and see Gods Name blasphemed, his Word and Truth slandered, peruerterd and abused, yet they keepe silence and say nothing vnto it, it appeares they loue not God: for if their friend were so abused, they would bee verie hote in his defence, but when GOD is abused, no man sayes any thing to it. And the World is so full of these, that hee is counted a busie-bodie that reprocureth a blasphemous oath, and defends the Truth. As no man that loueth his Prince, will suffer his Prince to bee abused by word or deed, but hee will and ought to defend him, though it bee with his owne perill: so euery godly man will bee full of zeale and godly anger to see or heare the LORD his GOD to bee abused. This zeale and godly anger

ger was in MOSES when hee came with IOSHUA from the toppe of Sinai, and the two Tables of the Covenant of GOD in his hands. For when hee came neere to the people and perceined their Idolatrie, hee brake the Tables of the Covenant for verie zeale, and sharply reprovued them all, and commanded the Kingleaders of that Idolatrie to be slaine, Exod. 32. This godly anger and holy zeale was in PHINEHAS the Priest, when hee slew ZIMRI and COZBI. Numb. 25. 7. 8. in SAMUEL, when hee reprovued SAUL, and hewed AGAG in pieces, 1. Sam. 15. 26, 33. in ELIAH, when in defence of GODS Truth, hee reprovued AHAB boldly, and caused the false prophets to be slaine, 1. King. 18. 18, 40. And when hee reprovued AHAB for killing NABOTH and his children, 1. King. 21. 19, &c. in ELISHA when he reprovued AHAZIAN, 2. Kin. 1. 16. and IEHORAM, 2. King, 3. 13, 14, 15. in EZRA, Chap. 9. 3. in NEHEMIAH, Chap. 13. 17, 25. in IOHN Baptist, in Christ, and in the Apostles



Comman.1. *The Couenant betweene*

Men when they reproued sinne with boldnesse. Wherefore, they that are as it were neyther hote nor colde, that they are neyther griued to heare Gods truth slandered, nor glad to heare Gods Name prayled, they haue not the loue of GOD in them. If a mans seruant or beast bee abused, if his coate bee but rent a little, how angrie will hee bee? But when GODS Name is blasphemed: his Word euill spoken of, it is little regarded, as though it concerned vs not. Hereby it appeares wee loue our seruants, our beastes or garments, better then wee loue God.

16. *Quest.* What is the fift thing?

Ans. That wee giue thanks vnto GOD for euery thing wee receiue of him daily eyther for this life or for the life to come. Wherefore if wee doe acknowledge the LORD to bee our GOD, and that wee receiue euery good thing from him, wee must of necessitie daily prayse him, as DAVID did almost in euerie Psalm, as Psal. 34. & 103. & 136. & 147.

5.  
Thankes-  
giuing to  
God.

*God and Man. Comman. I.*

17. *Quest.* Who be they that ascribe not all thanks and praise to God?

*Ans.* Those that sacrifice unto their Nets, and burne incense unto their parne, as the Prophet Habacuk speaketh, Chap. 1. 16. that is, those which ascribe all that they haue, to their owne wit, to their owne strength, to their money, to their Ship, to their axe, to their flail, to their spade, to their mattocke, or to any other meanes whereby they get their living. For though God giue vs his blessings by ordinary meanes, yet we are to acknowledge him to bee the giuer of all. Many giue great thanks to men for small matters, but few do heartily thanke **G O D** for their life, and for all they haue. Lest the Israelites should forget their strength and their redeemer, the Lord prescribed them a yearly protestation, Deutonomie 26. 5. &c. the words I omit because they are long, but read them and ponder them diligently.

18. *Quest.* What is the punishment which God hath appointed for them that breake this Commandement?

*Ans.*



Comman. 2. *The Covenant betweene*

The punishment.

Ans. It is death, Exod. 22. 20. Hee that offereth to any gods, saue vnto the LORD only, shall bee slaine. Likewise wee may reade, Deut. 13. Leuit. 20. 2, &c. Not that euery one which transgressed in any of the particular branches afoze mentioned should be put to death, but hee only that sinned in the highest degree, and reuolting from the Lord, chose an Idoll to be his God.

## CHAP. III.

*Of the second Commandement.*1. *Question.*

The second Commandement.

**W**Hat is the second Commandement?

Ans. *Thou shalt make thee no grauen Image, &c.* Exod. 20. 4, &c.

*Quest.* What is the meaning of it?

The true worship of God.

Ans. The meaning is to prescribe the true worship of God. For as the first precept commanded the Israelites to acknowledge the Lord onely to bee their God:

so

Comman. 2. *God and Man.*

So this commandement sheweth how they must worship him, not leaving it to their liberty to worship him as they list.

And this is the meaning of it. It consisteth of two parts: the first is the commandement, the second is the reason.

Two parts  
of this  
Comman-  
dement.

3. *Quest.* Shew it more plainly that God here commandeth how they ought to worship him: for I cannot yet perceiue it.

*Ans.* The Lord forbiddeth them to make any grauen Images, or to bow downe to them, vers. 4. and in the beginning of vers. 5. which cannot bee under-

The true  
worship of  
God.

stood as though these images were gods (for the first Commandement forbade all other gods besides the Lord, who is God alone) but as they represent God,

that so he may bee worshipped by Images. Wherefore the Lord here forbid-

deth them to make any grauen or mol-

ten Image to represent him, and so thereby to worship him. And the summe is,

as if hee had said. We shall not make any Image to resemble me, neither shall ye

worship me by such Images. Now in that the Lord forbiddeth this worship-

No Image  
to repre-  
sent God,  
or to wor-  
ship him  
thereby,  
must be  
made.

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Comman. 2. *The Couenant betweene*

ping of himself by Images, we must vnderstand, that hee commandeth the contrary, that is, they must so worship him as he himselfe prescribeth.

4. *Quest.* Seeing you haue laid downe two branches of the commandement; first, making of Images to represent God by them; and secondly, worshipping of God by Images: both which are forbidden, I pray you open both these more plainly. And first, why doth God forbid vs to make an Image like vnto himselfe, or to resemble him?

No Image  
must be  
made to  
represent  
God.

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Ans. There may bee many reasons alleaged, why the Lord is not to bee represented by any Image, and first, it ought to bee a sufficient reason to euery godly man, because God himselfe doth here expressely forbid it. Secondly, the Lord, in giuing of these ten Commandments, of purpose vttered his voice that the people might heare him, but appeared not vnto them in any visible forme, because they should not make any similitude or likenesse of him. Thirdly, seeing God appeared not, nor was not scene, for no man hath scene God at any time,

Comman. 2. *God and Man.*

time, neither can see him, Exod. 33. 20. and 1. Tim. 6. 16. and 1. Iohn. 4. 12. it followeth, that there is not, neither can be any Image of God, because there is neither Painter, nor Carver, nor any other artificer, that can make the similitude of that hee neuer saw, nor no other man that could describe it vnto him.

Fourthly, there is nothing in heauen, nor in earth that is like vnto God. For God is a Spirit, Iohn 4. 24. and not a creature, and therefore cannot be resembled by any creature.

Fifthly, they that haue attempted any such wicked thing, as to make an Image of God they haue shewed their folly by their dissenting one from another, when some haue painted God after one fashion, and some after another, that their foolishnes may be derided, as Dionysius derided the superstitious Heathen in his daies, and tooke away a golden beard from Esculapius, saying, It was an vnseemely sight that the sonne should bee made with a beard, seeing his father was made without. Sixthly, they that haue attempted to make any similitude of God, haue sinned,

4.

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Cic. lib. 3.  
de natur.  
deor.

6.



Comman. 2. *The Covenant betweene*  
*ned, and the Lord hath punished them,*  
 Rom. 1. 23, 24.

5 *Quest.* Seeing there are so many reasons why they neither could make any Image of God, neither were permitted to doe so, how commeth it to passe that God forbids them to worship him by an Image? For if they might not make an Image of God, yea, if they could not make an Image of him, it seemeth a needlesse thing to prohibit them to worship him by any such Image. And yet that you noted as the second branch of this Commandement. I pray you therefore shew me the reason.

The beginning of idolatry.

*Ans.* Ierome in his *Commentaries* upon the second Chapter of Hosea hath a true sentence; *Omnia idola ex mortuorum errore creuerunt*, All (this kind of) idolatrie hath his beginning of an error conceiued of the dead. The reason and manner whereof is largely described by Plato, *Lib. 11. de legibus*. Laertius de *vitis philosoph.* Tull. *lib. 2. de natur. deor.* Plin. *lib. 2. cap. 7.* The booke of *Wise dome*, Chap. 14. vers. 14, 15, 16. *Tertul. apolog. cap. 10. & 1. & 1. 12, &c.* Cyprian

do

*de vanitate idolorum* and others. But the summe of all is this, as neere as I can collect it from the beginning: Ninus the first great conqueror of Assyria, to gaine more fame to himselfe, commanded that his father Belus beeing dead, should be resembled by an image made after his likenesse, and honoured for a god; and for the same cause built a temple for him in Babylon, and therein set up his image, which Plinie saith, *lib. 6. cap. 26.* was there to be seen in his daies, which was about fourescore yeres after Christ. The image was made like to Belus, and when the people bowed themselves to that image, they worshipped Belus, and not the image. From this beginning of idolatrie first devised by Ninus (not by Terah the father of Haran, as Epiphanius saith) did the like superstition spread it selfe among all Nations: and cruell tyrants in euery country, after their death were consecrated for gods, and worshipped by their images. And briefly to goe forward with these new gods, a little before I apply it to this commandement, I will passe ouer



Comman. 2. *The Couenant betweene*

all other Nations, yea the Grecians that abounded with these kindes of gods, and in a word note the ripe wits of the Romans, who though they receiued this deuice from others, yet after they once found it, haue surpassed all others, and of whom it is commonly said: *Roma alios deos recepit, Casares dedit.* Rome receiued all their other gods (which were befoze that time) but they haue made their Emperours to be gods, euer since they had any. And fo: their Emperours I referre the Reader to Herodian in the beginning of his fourth Booke, where vpon the death of Seuerus he sheweth, that the Emperours were consecrated fo: gods, which left either sonnes o: other to succéde them in the Empire. The manner of the consecration he also declareth at large, that they had an image made like to the dead Emperour, which they laide in a bed, and fo: seven daies space, the Senators sate on the left side of the bed, and the Noble Matrones on the right side, and Physicians came daily to visite that sicke image in the bed. After seven daies, as though the Empe-

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The man-  
ner how  
Emperors  
of Rome  
were con-  
secrated  
for gods.

Comman. 2. *God and Man.*

their were new dead, the Noble young men of the Citie carried the dead image into the open place called Campus Martius, and put it into a costly tent filled with all kinde of sweet odours, and after great solemnitie the Senators first, and then all the rest put fire to the Tent, and when all was on a fire, and on a smoke, one let an Eagle flye out of the middest of the Tent in the sight of all the people, and that Eagle was supposed to carrie the Emperours soule to heauen, and so was he consecrated for a god euer afterward, and worshipped by his image. And now to goe a little further, the most holy Popes of Rome, inferiours to none in all kinde of abomination, haue thought it a chiefe point of their glorie to be as skilfull in making gods as any heathen, and therefore haue learned this of them, to consecrate and make new gods (they call them Saints, but they iuggle when they say so, to cast a mist before mens eyes: for their stone booke of ceremonies calleth it Apotheosis, that is, deifying) whom so euer they list. And as Herodian describeth the heathen

The manner how the holy Popes of Rome haue made new gods,



Comman. 2. *The Covenant betweene*

consecration of Emperours: so the book of the ceremonies of the Church of Rome, Lib. 1. sect. 6. declareth the blasphemous despying of popish gods. The

1. chiefe points bee these. First, some man desirous to haue his friend consecrated for a god after his death, goes to that cursed Caiphas the Pope, and commending his friend to haue liued a most holy Catholick popish life, desireth his holinesse to consecrate him. Secondly, the Pope

2. commands inquirie to bee made of that dead person, whether hee were a right

3. Papist in his life time. Thirdly, the Pope propounds the matter to the company of Cardinals to see what they say to it. Fourthly, the Pope and his crue

4. inquire moze diligently whether that mans life was as Saintly as any

5. Domitick Frier or Monke. Fifthly, that Antichrist with his crue, consults whether the mans life was such, that he deserves now to bee made a god. Sixthly,

6. they decree to make him a god. Seventhly,

7. there must bee a great Court of the Pope, his Cardinals, Patriarkes, Archbishops, Bishops, and Abbots, holden to

Decree

Comman. 2. *God and Man.*

decree of the matter againe. Eighthly, the time and place are appointed for the deifying of that dead person. Lastly, when they come to doe the deebe, first there is great solemnitie of many Antichristian ceremonies: secondly, that Beast that counterfeits the Lambe, but speakes like the Dragon, he makes that dead man a god after this manner: *Ad honorem sancta & indiuidua Trinitatis, & exaltationem fidei Catholica, ac Christiana Religionis augmentum autoritate eiusdem Dei omnipotentis, Patris, Filij, & Spiritus sancti, & beatorum Apostolorum Petri & Pauli, & nostrâ; de fratrum nostrorum consilio decernimus; & definimus bone memoria N. sanctum esse, & sanctorum Catalogo ascribendum; ipsumque catalogo huiusmodi ascribimus: Statuentes, ut ab vniuersali Ecclesia anno quolibet in dei tali festum ipsius & officium deuotè & solenniter celebretur.* In English thus: For the honour of the holy Trinitie, and for the aduancement of the Catholike Faith and Christian Religion: wee with the aduice of our brethren, by the authoritie

8.

9.



Comman. 2. *The Covenant betweene*

of the same Almighty God, the Father, the Sonne, and the holy Ghost, and of the blessed Apostles Peter and Paul, and by our own authoritie do decree and appoint *P.* of worthy memory to bee a Saint, and to bee registred among the Saints, and wee doe inrole his name in the same Kalender: Commanding the Catholike Church devoutly and with solemnitie to celebrate his feast and worship every yeere vpon such a day (as shalbe nominated.) And thus that Antichrist of Rome makes new gods, and hath made more then his Kalender will hold, I meane more then there are daies in the yeere, and for that cause hee hath put out often one of his old gods, to prouide a place in the Kalender, and a day in the yeere to worship his new god. But now to turne to the commandement, and to your question, the Lord giuing his people speciall warning of the superstition of all heathens round about them, who had many gods and worshipped their gods by Images, doth in this second commandement expressly forbid Israel to worship him by  
any

any Image, that they should not be like the Heathen. And for this cause the Lord appeared not in the likenesse of any thing when hee gaue the Law, but onely caused them to heare his voice. For this cause, the Lord in plaine words forbiddeth them to make any Image to resemble him. And to shew how hee detesteth this Idolatrie, and to admonish them often and euery way; hee saith further, that they shall not fall downe before any such Image to doe him any worship, that if the Israelites doe so at any time, they shal be without all excuse.

And hereby it appeareth how grossely the Papists sinned, and how expressely against the words, and against the sense and meaning of this commandement.

For they haue Images of God the Father, and of the Sonne, and of the Holy Ghost, directly against this commandement. Againe, when they say they worship not the Images, but God by the Images, that also you see is here flatly forbidden. And to fulfill the measure of iniquitie, they haue made other gods besides the Lord, even those which they

The grosse  
errour of  
the Pa-  
pists.



Comman. 2. *The Covenant betweene*

cal Saints as I shewed before. But that the Pope consecrated them for gods and not for Saints, it is manifest: First, if they were faithfull beleeuers, they were Saints before, as Paul in the beginning of euery Epistle almost calleth the faithfull Saints. If they were no Saints in this life, the Pope could not make them Saints after ward, neither did hee professesse so to doe. Secondly, the Pope appointed Sabbaths and dayes of rest for them, that they might those dayes bee worshipped. Thirdly, the Pope appointed a speciall seruice and worship to bee done to euery one of them, on their severall Sabbaths. Fourthly, the Pope did strictly appoint their Images to be made, and that men prostrate before their Images, should worship them. Fifthly, the Pope appointed that men should pray vnto them all, and severally to each of them for severall occasions. All these and diuers such other things shew, that the Pope consecrated them for gods, against the first Comman-  
dement: And that Popish Images should bee made against this com-  
dement.

Comman. 2. *God and Man.*

dement. And hereby you may see what  
count is to bee made of Popish I-  
mages.

6. *Quest.* Whether then doth this  
commandement forbid the making of a-  
ny Image at all?

Ans. The Lord here forbiddeth to  
make any Image or any similitude to  
represent or resemble him: for he is not  
like to any creature in Heauen or in  
Earth, as Esaias sheweth, Chap. 46. 5, 9  
&c. and Chap. 40. 18, 25. But otherwise  
it is not simply unlawfull to make any  
Image of other things. For God him-  
selfe called Betzaleel and Aholiab, Exo.  
31. 1, 6. and filled them with the spirit of  
wisdom, in all necessarie Arts for the  
Tabernacle, to ingraue and make Che-  
rubims, Exo. 25. 18. & 36. 1. to embroider  
Aarons garments, to make Bells and  
Pomegranates for the skirts of his gar-  
ment, Exo. 28. 3, 4. Likewise the Lord  
replenished two HIRANS, otherwise cal-  
led Hurames, the Father, and the Son,  
with wisdom, cunningly to worke e-  
very artificiall thing belonging to the  
building of Salomons Temple. 1. Kin. 7.

No image  
is lawfull  
to repre-  
sent God  
by it.

Some i-  
mages  
lawfull.



Comman. 2. *God and Man.*

What images are lawfull.

13. & 2. Chron. 2. 14. and 4. 16. and they made similitudes of Bulls, of Lyons, of Cucumbers, of Cherubims, of Pomegranates, of Palme-trees, &c. 1. Kin. 7. whereby it is manifest that some Images are lawfull, even those which are Images of Similitudes of such creatures as are object to our senses, whether they bee in Heauen or in Earth, or in the waters: and which are made for ciuill, and lawfull, and honest uses or recreation. Or more briefly thus. All artificiall Images of the first Table are vnlawfull: but artificiall Images of the second Table are lawfull, if they be made for honest and lawfull uses or recreation.

Some images were lawfull in the Tabernacle and Temple vnder the Law.

7. Q<sup>u</sup>. Whether may we not now haue lawfull Images in our Churches, as well as the Iewes had in the Tabernacle, and in the Temple?

Ans. No, there are many reasons against it. First, Moses, Exod. 25. &c. and Salomon, 1. Chron. 28. 11, 19. had expresse warrant and commandement for that they did. Secondly, it appeareth, Heb. 8. and 9. and 10. that the Tabernacle,

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Comman. 2. *God and Man.*

bernacle, and the Temple with all their furniture, were types and figures to represent befoze the eyes of Israel, both the spirituall worship of God which now is manifest vnder the Gospell, and also the glorious beautie of that spirituall house and Temple, whereof Peter speaketh, 1. Pet. 2. 5. and Paul, Ephes. 2. 21. Which Haggai prophesieth of Chap. 2. 10. and is expounded Heb. 12. 26, 27. And thus you see there was good reason for those Images vnder the Law. But there is not the like reason for vs now. For first, wee have no warrant, as Moses and Salomon had, to set Images in our Churches, and so it were sin for vs to doe it without warrant. Secondly, it were to turne them from a ciuill vse, to a religious vse, and so they should bee contained in the first Table and against this Commandement. Thirdly, if they were set in Churches for ornaments, that were to bring again the abolished ceremonies, and to darken the true and perfect beautie of the Church of Christ, which standeth not in outward painted walles, but in holinesse

1. No images are now lawfull in our Churches.

2.

3.



Comman. 2. *The Covenant betweene*

holinesse and righteousness in mens hearts, words and deeds, in hearing of the word, receiuing of the Sacraments, and all other things which Christ hath commanded.

8. *Quest.* Who then bee they that breake this Commandement?

1. *Ans.* First, they that commit this grosse sinne of Idolatrie, and make Images eyther to represent God, or to worship him by the as the Israelites did when they made the Calse to worshippinge God by it, Exod. 32. 4, 5. and not that first time only, but a long time after in the wilbernesse did they breake his Commandement, as we read, Leuit. 17. 7. Deut. 12. 8. Amos 5. 25, 26. Act. 7. 42. Likewise we read of Michas, Iudg. 17. of Ieroboam, 1. King. 12. 28. and the rest of the Kings of Israel. The Papists a long time haue prophaned this Commandement, and yet doe.

2. *Secondly,* they that worship not God after his owne Commandement, but adde something to his Word, or take something from it, or alter it, setting vp their owne deuices and traditions in  
stead

Idolaters  
which wor-  
ship God  
by Images.

Wil-wor-  
shippers.

God and Man. Comman. 2.

stead of GODS Ordinances, as the  
 Jewes did, Esai 29. 13. and are reprou-  
 ed by Christ, Matth. 15. 8. Therefore  
 Jerome sayth, in Ierem. 32. *In Ecclesia po-  
 nitur Idolum, quando nouum dogma statui-  
 tur*: When any new opinion is establi-  
 shed, then an Idol is set vp in the Church.  
 The Corinthians thus changed the  
 right vse of the Lords Supper, 1. Cor.  
 11. Some indeuoured the like among  
 the Colossians, euen to pferre their  
 owne deuices to Gods Word, Coloss. 2.  
 18. The Papists are deeply guiltie in  
 this point, whether you consider the  
 doctrine, or the discipline, which Christ  
 commended to his Church. And herein  
 they offend also, which in the Congre-  
 gation will pray priuately, or reade pri-  
 uately, for though priuate praying and  
 reading be good and holy at other times,  
 yet then it is unlawfull, because God  
 hath commanded a publike worship in  
 the assembly, where all ought to ioyne  
 together with one heart and one voyce,  
 euery man according to his calling.  
 They also that say they can serue God  
 as well at home, as in the Congregation.

Thirdly,



Comman. 2. *The Covenant betweene*

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Maintai-  
ners of  
vnlawfull  
worship.

Thirdly, They that maintaine any vnlawfull worship of God, that is alreadie in practice, say they will doe as their forefathers did, as sometimes the Jewes did, Ierem. 18. 12. & 44. 16. And so doe the Papists in maintaining their superstitions, which ought rather to be abolished. For whiles all such patrons of wicked traditions haue no better reasons, but because it hath beene accustomed, they may remember that vulgar sentence of Cyprian *ad Pompeium contra Epistolam Stephani, consuetudo sine veritate vetustas erroris est*, a false custome is an olde error, reade 1. Pet. 1. 18.

4.  
Good in-  
tents.

Fourthly, they that follow their good intents, and thinke God accepteth what they meane well, as Saul set a faire glose of a good intent vpon a foule sinne, when he told Samuel, the best of the cattel were reserued to bee sacrificed to the Lord, 1. Sam. 15. but Samuel told him againe, that the Lord was better pleased with obedience then with sacrifice. And Salomon sayth, Prouerb. 14. 12. There is a way which seemeth right to a man, but the issues thereof are the wayes of death.

David

Comman. 2. *God and Man.*

David had a good intent when he would have builded a house for the Lord, 2. Sam. 7. but his service was not accepted. Peter meant well when hee gaue Christ counsel to fauor himself, Mat. 16. 22. but he receiued a sharpe answer. The most part of Christians in these dayes are sicke of this disease, and thinke all is wel which they meane well, in comming to the Church when they list, and going out in time of Prayer, in receiuing both the Sacraments when, where, and how they please, and if they haue giuen offence to the whole Congregation; they will make satisfaction as they please: and so the word of God is not the rule of their life, and the Minister stands for a Cypher, to doe what they bid him. But because they must all of them appeare before the Iudgement seate of God, let them heare before, how acceptable to God these their Prayers be, such receiuing of the Sacraments is, and generally how acceptable al such wil-worships, and good intents bee to God. For thus sayth the Lord, Hee that killeth a Bullocke, (is as acceptable to me) as if hee  
flew



Comman. 2. *The Couenante betweene*

flew a man: he that sacrificeth a sheepe, as if he cut off a Dogges necke: he that offereth an oblation, as if hee offered Swines bloud: hee that remembreth incense, as if hee blessed an Idol: yea they haue chosen their owne wayes, and their soule delighteth in their abominations, Esai 66. 3. But, if it were not to cast pearles before swine, so vnteachable is the World now adayes, I could giue them good counsell in the words of the Lord, Eccl. 4. 17. & 5. 1. Take heed to thy foot, when thou entrest into the house of God; and bee more neere to heare, then to giue the sacrifice of fooles: for they know not that they doe euill. Bee not rash with thy mouth, nor let thy heart be hasty to vtter a thing before God: For God is in the Heauens, and thou art on the earth.

9. *Quest.* Who bee they then that keepe this Commandement?

True wor-  
shippers  
of God.

*Ans.* They that worship God in sincerity according to his owne Word, and not after mens fancies. For not euerie one that sayth, Lord, Lord, shall enter into the Kingdome of Heauen, but hee that

Comman.2. *God and Man.*

that doth the will of my Father which is in Heauen, sayth **Chzist**, Matth.7.21.

10. *Quest.* What if by Gods prouidence wee liue in a Church where many abuses are, and **G O D** is not so purely worshipped as hee requireth in this Commandement? shall wee therefore breake off all fellowship with that Church, in Gods worship, and goe to some other?

**Ans.** There hath not yet beene any Church, as I suppose, which hath not had her wants and imperfections, as in the **Epistles** of Paul, of Peter, of Iames, of Iohn, of Iude, it appeareth, there were foule blemishes in the best Churches in the Apostles dayes, and since alwaies haue bene, and now are, that a man cannot tell whither to goe, if hee may not abide in that Church where diuers imperfections are. Wherefore I suppose, many things are to be tolerated befoze wee separate our selues from the Church, though every man must keepe his owne handes thus farre cleane and unpolluted, that hee doe no such things himselfe to iustifie, uphold, or countenance

Separation ought not to bee made frō the church whiles the foundation is holden.



Comman. 2. *The Covenant betweene*

nance such abuses, but onely tolerate and suffer that hee cannot redresse. And thus I suppose a man is bound to abide in the fellowship of the Church so long as the foundation is holden, and Jesus Christ onely preached to bee the alone Saviour of Gods Elect, and the true Sacraments of the Lord bee administered; though otherwise there be many abuses. I know, for my part, of few such separations that haue beene commendably made, any where since Christ was vpon the earth, though all ages since his ascension witnesse, that great corruptions and soule abuses haue bene in euery Church of any note without exception. Of all other Churches, the Church of Rome, that a long time bore sway ouer all Churches in Europe almost (the Grecians were neuer vnder the yoke of that Antichrist) hath bene the worst, and degenerated most, even from a true Olive into a wild Olive, from the Spouse of Christ, to be the Synagogue of Sathan, and yet few separations were made from that Church, till now of late yeres, when the

the Prophecies of the Revelation were accomplished, and all generally almost went out of Babylon together, and separated themselves from her. And the whole World seems to approve this separation to be made by God, that sent so many and so mighty deliverers. That separation of the Waldenses or poor brethren of Lyons in France, was commendable and praise worthy, though I remember not the like to have happened in all Poperie: but many Saints of God, and many whole Churches lived under the Popes yoke, and tolerated many grievous things till the time of deliverance came. Again, I tremble to remember some separations that have been made because of the abuses that were in the Churches, as the Novatians separated themselves from all other Churches; so afterward did the Donatists: the Pelagians were not farre from such opinions: and now in our dayes, Anabaptists forsake the fellowship of the Churches and all these under colour of holiness, because they would live most holily, and obediently to the



Comman. 2. *God and Man.*

Commandements of **G O D**, and because they could not beare with some wants that were in the Churches. But into what soule and grosse opinions, I meane Heresies, these separating themselves, did fall, the learned know, and I suppose it not greatly necessary heere to repeate.

11. *Quest.* What is the reason of this Commandement?

The reason of this Commandement.

*Ans.* For I the Lord thy God, am a Jealous God, &c. Verse 5.6.

12. *Quest.* What meaneth the Lord when hee sayes, he is iealous, or what signifies that Word?

What this word, *Jealous*, signifieth.

*Ans.* It signifieth as much as zealous, or to be moued with a very ardent affection and seruent desire, proceeding eyther of loue to saue the thing vntouched, which is loued, Zachar. 1. 14, & 8. 2 or else of indignation and wrath against that thing which deserueth reuengement and punishment, Exod. 34. 14. Nahum. 1. 2. Ezech. 38. 19. and heere it is vsed in both those two senses or significations. For the Lord sayth, he is iealous or zealous God full of indignation  
and

and fierce wrath against them that breake this Commandement, yea, so feruently angry, that hee will punish them vnto the third and fourth generation. Againe, hee sayth, hee is a tealous or zealous God, and carrieth such feruent loue, such entyre affection towards them that keepe this, and the rest of his Commandements, that hee will blesse them and keepe them for thousands of generations, even for ever and ever, so that whosoever toucheth them to doe them any hurt, had as good touch the apple of his eye, Psal. 18. 25. 26. Zach. 2. 8.

13. *Quest.* How commeth it to passe, that the Lord being iust and righteous, will punish the posteritic of the wicked that breake his Commandements? shall the childe bee punished for the Fathers, or grandfathers, or great grandfathers, fault?

Ans. **The LORD** sayth plainly, How children are punished for their Fathers faults. Deuteronomie 24. 16. The Fathers shall not be put to death for the Children, nor the Children put to death for the Fathers: but euerie man shall bee put to death for his owne sinne. And Ezek. 18. 4. 20. The same soule that sinneth, shall



Comman. 2. *The Couenant betweene*

dye: yea, the Lord sayth, Ezek. 18. 21. 23. If the wicked will returne from all his sinnes that hee hath committed, and keepe all my Statutes, and doe that which is lawfull and right, he shall surely liue, and shall not dye. Whereupon I reason thus, that if the Lord will pardon the sinner himselfe when hee repenteth, it is verie certaine, hee will not punish the childe for that offence which is pardoned vpon the Fathers repentance. Therefore, if you marke the words, you may easily perceiue there is no such thing heere sayd as you suppose. For the Lord doth not absolutely say he will visit the children of the breakers of this Commandement to the third and fourth generation: but hee addeth this clause, of them that hate me, as if he had said, If the Father hate me and breake this Commandement, then will I with great iealousie and anger visit him and punish him for his sin. And if his Son, or his Nephew, or his Nephews Son continue in the same sin, and breake this my Commandement or others, as his Fathers did, then shall my iealousie and mine

*God and Man.* Comman. 2.

mine indignation smoke against them all for a long time, as the Prophet Ezekiel declareth plainly, Chap. 18.

14. *Quest.* What is the cause why the Lords mercies and his loue reacheth to thousands of generations, and his wrath but to foure generations? Is there not a great reason that the Lords wrath should extend to thousands of them that hate him, as his mercy to thousands of them that loue him? Is there not as great equitie in the one as in the other?

Ans. We thinke you should not finde fault either with the length of Gods mercies, or with the shortnesse of his iudgements. Notwithstanding, because you propound the question, I answer, that where the Lord, in respect of mans sinnes and deserts by reason of sinne, and of his owne iustice, might iustly extend his anger to thousands and thousands: yet it pleaseth him to shew mercie in respect of his owne name and glorie, as it is manifest, Ezek. 20. 9, 14, 22, and 36. 21, 22, 23, 32. For all this is spoken to and of the Church of God, not to them that are without. And that which

The reason why Gods mercies reach further then his iudgements.



Comman. 2. *The Covenant betweene*

Moses speaketh of all Israel in generall, may proportionably be applyed to the singular parts of Israel, Deu. 32. 26, 27. I said I would make their remembrance to cease from among men ; Saue that I feared the fury of the enemy, lest their aduersaries should waxe proud, and lest they should say, Our high hand, & not the Lord hath done all this. **The Lord that loveth his own unto the end** (Ioh. 13. 1.) doth now and then punish them for their sinnes (Heb. 12. 6.) and for that purpose giveth them into the hands of wicked men, which being both his and their enemies, and yet the rod of Gods wrath, Esay 10. 5. doe not chastise them for their amendment, according to the Lords meaning, but having once gotten them into their fingers, purpose to destroy them utterly, Esay 10. 6, 7. and reioyce in the crueltie against Gods Saints, Ezek. 25. Zach. 1. 15. and say they sinne not against the Lord in so doing. Ier. 50. 7. yea sometimes they exalt themselves blasphemously against the Lord himself, as though hee could not saue his owne people, and deliuer them out of their hands,

Comman. 2. *God and Man.*

hands, (Num. 14. 16. and 2. King. 18. 35. Esay 10. 10, 11.) therefore the Lord, having respect to his owne glory, in iudgement often remembreth mercie, stayeth his visitation, and receiveth his owne people to mercie againe, Esay 54. 7, 8. though they deserved a longer punishment: and then recompenceth his and their cruell blasphemous enemies scuen fold into their bosome, Esay 10. 12, 13. and Chap. 14. And this is the cause why the Lords wrath is extended but to the third and fourth generation of them that breake his commandements, whereas to them that keep his Commandements, his mercy endures for ever.

15. *Quest.* What is to be obserued out of this reason?

*Ans.* First, as in euery societie men are kept in order, and drawne to performe their dutie either by reward for doing well, or by punishment for offending: so the Lord in this commandement, that either he may allure vs with his mercies to keepe his commandements, or with his iudgements terrifie vs from doing euill, setteth both before vs,

I.  
The Lord  
vseth all  
good  
meanes to  
keepe vs  
in his obe-  
dience.



Comman.2. *The Couenant betweene*

vs, that by one meanes or other he may keepe vs from working our owne destruction. And if our minde were as earnestly bent after heavenly things as after earthly things; as if wee gaue so much credit to God as wee doe to men: then as wee spare no labour, neither feare any perill by Sea or Land, by night or day, in the Citie or in the Desart, to get the reward that man promisseth: so should wee much more giue our selues wholly to do the will of God, that wee and our posteritie to a thousand generations, might be blessed both temporally and eternally, with earthly & with heauculy blessings for ever. But alas, when we carelesly neglect, or wilfully contemne the keeping of Gods Commandements, our workes are an open profession before the world, and our consciences are and shall be witnesses before God, that wee neither beleue the Lords mercies, nor feare his iudgements. They are counted little better then mad men that contemne the lawes of men, and when the Judge commeth and sitteth on the bench, their folly appeareth.

*God and Man. Comman.2.*

Peareth. For they are arraigned, condemned, and executed. But they are counted wise men which despise Gods Lawes, and tremble no more then stocks, to heare Gods terrible iudgements denounced both temporally and eternally against them and their posteritie. Nevertheless, they shall be brought to iudgement, when it will be too late to repent, and then shall they receiue their full punishment. We see many struggle with this world to scrape wealth together for them and theirs, but they strive against the streame, it will not doe with them as they desire, the more they toyle, the faster it falleth from them like water, the more reuenewes they haue, the poorer they wax (Hag.1.) and that by the iust iudgement of God, who croseth them, and visiteth them in all things they haue, and that because they worship him not after the rule of his owne word, but with the deuices of men, or with their good intents. And would to God such as professe Christ, would spare but one houre of foure and twenty, to meditate vpon this commandement,



Comman.2. *God and Man.*

mandement, and in meditation thereof to compare their estate with it. For then should they see and learne, that the Lord blesseth them that loue him, crosseth them that hate him, and so amend what is amisse in them.

2.  
It is the  
Lords  
mercy that  
we are not  
consumed.

Secondly, we learne out of this reason, that which the Prophet Ieremie teacheth vs, Lamen. 3. 22. It is the Lords mercies that we are not consumed, because his compassions faile not. For when wee worship God with our good intents, and when wee will follow our owne, and other mens deuices, so stiffely, and obstinately, that though the Lord tell vs of it, and admonish vs out of his owne Word, and by his Ministers, yet will wee stop our eares, and perhaps hate him for his labour, that is the messenger of such tidings; then the Lord that might iustly wipe vs and our posteritie out of the Booke of Life, doth notwithstanding in iudgement remember mercie Habac. 3. 2. And for his owne Names sake comforteth the third or fourth generation againe, Esai. 54. 7. This is mercy p̄euerlesse. And yet

Comman. 2. *The Covenant betweene*

yet nothing can moue our hard seared  
consciencs to beleue the Lord, to  
feare him, or to loue him. Thus God  
deliuered Israel out of Egypt after foure  
hundred yeres miserie. Thus hee de-  
liuered them out of the hands of the  
Philistim many times, as wee reade  
in the Booke of Iudges. Thus hee de-  
liuered them out of Babylon after thre-  
score and ten yeres captiuitie. Thus  
finally hee sent Christ to deliuer them,  
that sate in darknesse, fast bound with  
the chaines of their sinnes. And since  
Christ ascended gloriously into heauen,  
the Lord hath deliuered his Church,  
first out of that hote persecution which  
lasted almost thre hundred yeres, & since  
againe out of the most miserable bon-  
dage of Poperie. Yea euen we were  
lately deliuered out of a bitter perse-  
cution in the dayes of Queene MA-  
RY. And yet for all this, we follow  
our owne deuices, our good intents,  
and in very deede our hearts lust with  
greater fiercenesse then euer wee did,  
for which cause wee haue neede to feare  
lest some destruction bee at hand. For  
the



Comman. 2. *The Covenant betweene*

the nearer Gods iudgements are, the more incorrigible alwaies are the sinnes of men.

3.  
They hate  
God which  
worship  
him not  
aright.

Thirdly, wee learne here, that they hate the Lord, that doe not worship him as he hath commanded them, but after their owne fantasies, and after the traditions of men. Though they say, yea, though they swear that they loue God; yet their consciences at that day shall conuince them, and God, who is greater then their conscience (1. Ioh. 3. 20.) plainly telleth them in this place, that they hate him. Wherefore if the Lord say, we hate him, it is not our hard hearts, our stiffe neckes, our obstinate minds, our brazen browes that can proue wee loue him. And let euery soule weigh with himselfe what it is to hate God. For certainly the haters of the Lord shall be found lyars.

4.  
They that  
loue God,  
keepe his  
Command-  
ments.

Fourthly, wee learne, that he which loueth the Lord in deede, keepeth his commandments, and worshippeth him as he commandeth in his Word. Wherefore let euery one that loueth the Lord in truth, be diligent to declare his loue

Comman. 2. *God and Man.*

by obeying the voice of the Lord. For this is the love of God that we keep his commandments, 1. Iohn. 5. 3. And the Lord loveth *thē* that love him, Pro. 8. 17.

16. *Quest.* What is the punishment which the Magistrate ought to inflict upon them that transgresse this commandment in the highest degree, and grossest manner?

*Ans.* I suppose it is death, for though I remember not so expresse a commandment for it, as there is for the other eight commandments: (For there is no humane punishment appointed for the breakers of the last commandment) yet that which may be taken out of the Word by collection, and these reasons perswade me so to thinke. First, the transgressors of the third and fourth commandments are punished with death, and therefore they that breake this commandment, ought likewise to be punished with death, seeing this is more generall then they both, so that the offences committed against them, may be reduced within the compasse of this. Secondly, the punishment

The punishment of them that break this commandment.

1.

2.



Comman. 2. *The Covenant betweene*

nishment appointed for the transgressors of the seven first commandments is death, and generally you may observe this order in all the commandments of both tables, that the greatest sinne is first forbid, and the next consequently by order and by degrees: wherefore there is no reason to exempt this out of them all, seeing it standeth in the second place. Thirdly, I take this to bee a generall rule, that where no satisfaction can bee made, there the punishment is death. Lastly, we see that Moses, Exod. 32. 27, 28. by the commandment of the Lord, put to death about three thousand Idolaters, which were ring-leaders to that Idolatrie, in making of the calfe to worship God by, which was most directly against this second commandment. And for these and such like causes I am perswaded the punishment is death. But this you must understand both here, and in the other six first commandments, that it is not every particular branch, but the greatest sinne in the highest degree that falleth under the power

A Cauti-  
on.

*God and Man. Comman. 3.*

power, of the Magistrates sword, that he may put him to death, as for example, if a man smite his neighbour and wound him, having a purpose to kill him, though this bee a great sinne against the sixth Commandement, yet he is not to be put to death for it.

## CHAP. IIII.

*Of the third Commandement.**Quest.*

**T**He third Commandement.

*Ans. Thou shalt not take the name of the Lord thy God in vaine, &c. Vers. 7.*

1. *Quest.* What is the summe of this commandement?

*Ans. The whole standeth of two parts, whereof the first is the commandement, the second is the reason.*

Two parts  
of this  
command-  
ement.

2. *Quest.* What is the summe of the commandement, or the meaning of it?

*Ans. It forbiddeth vs to take the name of God in vaine, wherein we must understand al manner of abusing his name by what means soeuer. For though*

The abu-  
sing of  
Gods  
name for-  
bidden.



Comman.3. *The Covenant betweene*

it seemeth, that the Lord noteth but that one great blasphemy of abusing his name in swearing and forswearing: yet I admonished you before, that all other sinnes of like nature and qualitie were forbidden with their causes and effects. The Lord for benitie sake, and for our infirmitie sake, nameth ouely in every commandement, either the most horrible sinne forbidding it, or else the most singular vertue commanding it. Also we must on the contrary part vnderstand, that the reuerent vsing of Gods name is here commanded.

The holy  
vse of  
Gods  
name  
command-  
ed.

3. *Quest.* Because the abuse of Gods name in swearing is the chiefeft sinne heere forbidden, I pray you shew mee what it is to sweare, and what is lawfull, what vnlawfull.

What it is  
to sweare.

*Ans.* To sweare, is to call GOD to witnesse that wee speake to bee true, that so more credit may bee giuen to our wordes. But there are so many manners of oathes, that it is more easie to reckon them vp then to giue a generall definition of them all.

4. *Quest.*

4. *Quest.* How many kinds or manners of oaths doe you make?

*Ans.* First, there are two kindes of oaths: the one voluntarily, when a man is not compelled to sweare; the other necessarie or constrained, when a man by authoritie is compelled to sweare. Again, a voluntarie and franke oath is eyther when one partie alone sweareth, or else when two parties sweare each to other of their owne accord, neyther having authoritie to compell the other. And one partie alone sometimes sweareth at the request of another, as when Rahab having saued the liues of the two spyes which Ioshua sent to vie to the Land of Ierico, shee requested them to sweare, that they also would preserve her life, when they had wonne that Citie, Ioshua 2.12. & 9.22. Saul requested Dauid to sweare that he would not abolish his name out of his Fathers house, and Dauid sware, 1. Sam. 24.22, 23. And sometimes also one partie alone sweareth, not being requested, as Dauid mourning for the death of Abner, whom Iobab had guiltelully murthered, prote-

Two kindes  
of oaths.

A voluntarie  
oath.



Comman.3. *The Covenant betweene*

sted and sware that hee would eate nothing that day till the Sunne were downe, 2.Sam.3.35. and Davids chiefe men of warre also protested and sware, that David should not goe any more in his owne person to the battell, 2.Sam.21.17. and Salomon perceiuing that Adoniah his brother went about to worke Treason, protested and sware that hee should dye for it, 1.King.2.23. And thus one party or person sweareth voluntarily in a lawfull matter, and of importance, and vpon good occasion. For if a man sweare in an unlawfull thing, and rashly, and when there is no cause, he sinneth greatly, as did Herod, Matth. 14. and David, 1.Sam.25.22. and Saul, 1.Sam.28.10.

Againe, sometime two parties voluntarily consent to sweare each to other, as did Abraham and Abimelech, Genes.21.23, 24, 31. Likewise Isaac and Abimelech, Genes. 26.28, 31. Iacob and Laban, Genes.31.53. Iona- than and David, 1.Sam.2.42. And here also they that sweare in a thing unlawfull, and without good cause, they offend,

offend, as did the Israelites, Judges 21. 1. and the Jewes, which sware they would kill Paul, Act. 23. 12. And thus much for voluntarie swearing.

5. *Quest.* What say you then to a necessarie oath, as you call it, when a man is commanded to sweare?

Ans. According as I said before of a voluntarie oath, that if a Magistrate command inferiour persons to sweare in a lawfull matter, lawfully, upon iust occasion, and when the thing is requisite, it is holy and lawfull on the Magistrates part, and on his or their parts that sweare. If otherwise authoritie compell, and men yeeld to sweare in things unlawfull, and without cause, they both sinne greatly. And I find two speciall causes wherein a Magistrate may command, and the inferiour person ought to take an oath by the Word of God.

A necessary oath.

6. *Quest.* What be those two cases in which a necessary oath is lawfull?

Ans. The first is, when the superiour person hauing that authoritie, or the Magistrate commandeth the subiect and

Necessary oathes in two cases.  
1. A Magistrate commandeth the inferiour to sweare to doe his dutie.



Comman.3. *The Covenant betweene*

the inferiour person to sweare loyaltie, allegiance, and fidelitie to performe that which is his dutie, as Abraham gaue his seruant charge to prouide a wife for his Sonne Isaak, and caused him to sweare that hee would deale faithfully, and according to the charge giuen him, Genes. 24.3. &c. Iaakob also vpon his death-bed made Ioseph to sweare that hee would bury him where his Fathers were buried, and not in Egypt, Genes. 47.29, 31, & 50.5. Ioseph made his brethren sweare, that they would bring their yongest brother Benjamin with them, when they came againe to buy more Corne, Genes. 43.3. and a little before his death, hee made them sweare to carry his bones with them out of Egypt, when God should deliuer them, Gen. 50.25. and Exod. 13.19. The King of Babel made Zedekiah King of Iudah to sweare alleagance to him, 2. Chron. 36.13. That good King of Iudah, Asa, made all his Subjects to sweare that they would worship God, 2. Chron. 15.10, 13, 14. Thus the General of the Host taketh an oath of his Soul.

*God and Man.* Comman. 3.

Souldiers. And thus Kings cause their subjects to sweare loyalty & obedience.

The second is, when a man being brought before a Magistrate by his accuser, is put to his oath to purge and cleere himselfe.

An oath to cleare a man of crimes objected.

7. *Quest.* Then if it bee lawfull for a man to cleare himselfe of euery crime by his oath, it is to be feared, lest many men will make shipwracke of a good conscience, and forswear themselves, if by their oath they may pay their debt, and escape all punishment. This seemes to me a strange doctrine, and to giue too too much libertie to euill disposed men. Wherefore I pray you eyther open it more plainly, or else proue it by scripture.

*Ans.* You say well, that if euery offender might purge himselfe by his oath, many great inconueniences would follow. But it is not lawfull for a man in any cause or crime wherewith hee is charged, to cleare himselfe by his oath. For the Lord hath set downe another Law and another order for triall of most matters, namely, by witnesses, and not by oaths, Deut. 19. 15. At the mouth of



Comman. 3. *The Covenant betweene*

two witnesses, or at the mouth of three witnesses shall the matter bee stablished, &c. Therefore, a man may not purge himselfe by his oath in euery thing, but onely in some few speciall cases.

8. *Quest.* What be those cases wherein a mans oath may cleare him?

A man may cleare himselfe by his oath, in two cases only.

I. In things deposited, that is, laid to bee kept.

*Ans.* They are (as I take it) but onely two: the one, when a man delivereth his neighbour any thing to keepe, and the thing bee lost when it should bee restored; then if the owner suspect that his neighbour whom hee trusted with the keeping of it, hath deceived him, and secretly by some means conueied it out of his house, & now saith he cannot tel what is become of it, or that it is stolne; then I say, in this case the owner may bring his neighbour before the Magistrate, & shew that hee suspects him of fraud, and the Magistrate shall put him to his oath. Which oath if he take & sweare by God that he knoweth not how it went out of his house, or that it was stolne from him, that his oath shal cleare him, & the owner shal accept of his oath, and bee therewith content, and so that matter is ended, Ex. 22. 7, 8. The

The other is, when a man desireth to his neighboꝝ his beast to keeꝑ foꝝ hire, as if a man hire a shepheard oꝝ any o-ther to keeꝑe his beasts, if any of the beasts be hurt, oꝝ lost, oꝝ stollen, oꝝ deuoured by wilde beasts, without any fraud oꝝ negligence in the keeper, then if the owner suspect the keeper either of fraud oꝝ negligence, but can proue nei-ther against him, he may bring him be-foꝝe the Magistrate. And if the keeper he-ing put to his oath, wil sweare that there was neither fraude noꝝ negligence in him, his oath shall cleare him, hee shall not make it good, the owner shall beare the losse, as it is, *Exod. 22. 10, 11, 12. 13.* And in both these two cases, in which a man may purge himselfe vpon his oath, it is woꝝthy alwaies to be obserued, that if there be any witnesses to testifie either with them, oꝝ against them, they are not to purge themselves by oath, but onely when no man can beare witnesse, as it is expꝛessely said of the latter, Verse 10. And no man see it. Foꝝ when the trueth may be found out by the testimonie of men, it is to take Gods Name lightly and

2. In things put out to be kept for hire.

In these two things onely, a man may purge him selfe by his oath if there be no wit-nesses. Whiles there are any that can witnes the truth, it is vn-lawfull to sweare.



Comman. 3. *The Conenant betweene*

and in vaine, to call him to witnesse. But onely when in these two cases no man can witnesse the innocencie of these two persons, or conuince the latter of fraud or negligence, or else the former of fraud onely, then is the suspected person permitted to call God to witnesse, who only knoweth all his secrets, and so to purge himselfe.

9. *Quest.* Is there then no other case, but these two onely, in which a man may purge himselfe by his oath?

Ans. Because Paul saith, Rom. 14. 23. Whatsoeuer is not of Faith, is sinne; and because for my part I know no moe cases set downe in the Word of God: therefore I suppose a man cannot cleere himselfe vpon his oath in any other cause. And in these two causes an oath is the end of strife. In al other cōtrouersies the matter must be tried by witnesses.

10. *Quest.* By whom must men sweare?

Ans. By God onely, and by no other thing, Deut. 6. 13. and 10. 20. Esay 65. 16. For to sweare, is to call him we sweare by, to witnesse that we speake as  
our

Sweare by  
God only.

*God and Man. Comman.3.*

But our heart conceiveth, and so to make him the searcher of our hearts. But it is only God that is the searcher of all mens hearts, 1.King.8.39.

11. *Quest.* What conditions are to be obserued in swearing?

Ans. The Prophet Jeremy. Chap.4.2. Condition setteth downe three conditions. First, one in truth: Secondly, in iudgement: Thirdly, in righteousness. In truth, that is, both true things, not false things; and also truly without fraud, guile, deceit, or shifts, plainly and simply. In iudgement, that is, soberly, advisedly, when necessitie requireth, not rashly as Herod did: See Leu.5.4. In righteousness, that is, in things lawfull and honest, not in things unlawfull, as those did which sware they would neither eate nor drinke till they had killed Paul, Acts 23.12.

12. *Quest.* What if a man sweare rashly, and obserue not these three conditions; whether is hee bound to performe his oath or no?

Oathes  
unlawfull  
are not to  
be performed.

Ans. No, he ought not to performe it: but rather to repent betimes, then to adde



Comman. 3. *The Couenent betweene*

adde a wicked dæde to an vnlawfull oath. For that were to heape one sinne vpon another. But if hee repent him of his vnlawfull oath, the Lord offereth mercie, Leu. 5. 4, 5, 6. and 6. 3, 5. Num. 3. 2, 3. Notwithstanding, if any man sweare to doe a lawfull thing, hee is bound to performe it, yea though there be discommoditie in performing it, or if he was ouerséene, or compelled when he sware.

13. *Quest.* What is the reason of this Commandement?

The rea-  
son of this  
Comman-  
dement.

*Ans.* The reason to perswade men to keepe this commandement, is, that how soeuer we flatter our selues, and say we are innocent, albeit wee abuse Gods Name, Deut. 29. 19. yet the Lord the Judge of all wil not pronounce vs guiltlesse and innocent at that day, when the secrets of all hearts shall bee disclosed. And if the Lord pronounce vs then guiltie, woe worth the time that euer we abused his Name. But befoze the last day of iudgement come, it is worth the reading to know what temporall plagues are prepared for false swearers. Zac. 4. 5.

Punish-  
ment  
of false  
swearers.

14. *Quest.*

*God and Man.* Comman.3.

14. *Quest.* Then that wee may haue more vse of this commandement, shew who they bee that breake it?

Ans. *First*, they that curse & sweare at every word most blasphemously, as by the Lord, by God, by Jesus Christ, &c. or by any thing that is attributed or ascribed to God in the Scriptures, as by his arme, his head, his hand, his blood, his sides, his heart, his flesh, &c. either in earnest, or in sport, as though it were a grace to sweare.

1. Who transgresse this Commandement.

Common Swearing.

*Secondly*, they that sweare to doe things unlawfull, as Saul sweare to the Witch, that hee would not put her to death, 1. Sam. 28. 10. and that his sonne Jonathan should die for eating hony when hee was faint and weary, and his sight beganne to faile him, 1. Sam. 14. 39. 44.

2. Unlawfull Swearing.

*Thirdly*, they that commit perjury, by swearing falsely, or fraudulently, or that they minde not to performe. Peter contrarie to his knowledge sweare that he knew not Christ, Mat. 26. 72. and Saul sweare that which he minded not to performe, when he sweare to Jonathan, that he

3. Perjury.



Comman. 3. *The Covenant betweene*

he would not kill Dauid, 1. Sam. 19. 6. Zedekiah performed not his oath to the King of Babel, Ezek. 17. 16, 18, 19. Hatto the Archbishop of Mentz committed fraudulent periurie, when he swore to Adelbertus the Marquis of Bamburge, that hee would either make peace betweene him & Ludouicus the Emperour, or else bring him safe home againe. For with this traine did he get Adelbertus to go with him to the Emperour. And when they were set forward a little way on their iourney toward the Emperour, Hatto began to say he was hungry, and the iourney was long, whereupon Adelbertus requested him to returne and eate somewhat befoze they went any further. So they returned, and did eate and drinke. Thus the Archbishop brought Adelbertus safe and sound home to his place againe, and thereby thought hypocritically himselfe discharged of his oath. And then after ward betrayed him, and brought him to the Emperour, who immediately put him to death, *Luith. prand. li. 1. cap. 3.* Vladislaus King of Poland, when he was chosen to be King of Bohemia,

breaks

9. 6. break the oath and league, which that  
 the most worthy Prince Iohn Huniad a lit-  
 Hat- tle before had made with Amurathes the  
 tted Turk; and through the meanes of Pope  
 re to Eugenius, & the instigation of that wret-  
 arge, ched Iulian the Cardinall, warring a-  
 be- gainst the Turke, was slaine, and a great  
 02, 02 number with him at Varna, as Paralipo-  
 For mena Vrspergensis do report; though E-  
 us to neas Siluius ashamed of such popish coun-  
 when sel, and such miseries as afterward hap-  
 y on pened to Christians in all those quar-  
 Hat- ters bordering vpon the Turkes Do-  
 d the minions, doth stilie passe over so soule  
 ber- a thing, lest hee should also shame  
 eate that Romaine chaire of Pestilence. But  
 ther. this is a fruite of Popish Doctrine,  
 and whensoever by their authoritie they  
 ought command Christian Princes to breake  
 his their oathes and promises that were  
 hypo- lawfully made.

Fourthly, they that vse to sweare in- Indirect  
 and directly: as meaning to sweare by God, swearing;  
 name the creatures of G O D, as the  
 Heauens, the Earth, the Sun, Bread;  
 or the Ordinances of God, as the Tem-  
 ple, the Altar, the Sacraments, and  
 such



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such like, which Christ reproveth, Mat. 5. 34. and 23. 16. and the Apostle James Chap. 5. 12.

5. Swearing by God, and by Idols.

Fifthly, they that sweare by God and by Idols, making an unlawfull mixture, as Laban sware, Gen. 31. 53. The God of *Abraham* and the God of *Nahor*, and the God of their Fathers be Iudge betweene vs. The God of Abraham was the true God, but the God of their father was an idol, Iosh. 24. 2. 15. This sinne the Prophet Zephaniah reproveth, Chap. 1. 5. them that sweare by the Lord, and sweare by Malcham. And Amos, Chap. 8. 14. They that sweare by the sinne of Samaria, which is as if hee had said, By the sinne of Rome. For as the calves and other Idolatrie were the sinnes of Samaria: so is the Masse and such like Idolatrie the sinne of Rome. Wherefore when men sweare ordinarily; if I ought not rather to say extraordinarily, By the Masse, by the Crosse, by the Hood, by Peter, by Mary, by Anne, or by any other sinne of Rome, they commit the very same sinne which Amos reproveth: so to sweare by these and such

*God and Man. Comman. 3.*

such like Idols, 'it is not, as wilfull  
madde men say, to sweare them out of  
the country, but rather to sweare God  
out of the country, who will not deuide  
halfe of his honour to Idols, but haue  
it wholly ascribed to himselfe, and hath  
in plaine words forbid vs so much as  
to take the name of such Idols in our  
mouth, Exod. 23. 13. Yee shall make no  
mention of the name of other gods; nei-  
ther shall it be heard out of thy mouth.  
And Ioshua Chap 23. 7. seriously admo-  
nisseth the Israelites hereof. Jeremy Cha.  
5. 7. telleth the Jewes plainly, that they  
forsake God by this kinde of swearing,  
and saith, Thy children haue forsaken  
mee, and sworne by them that are no  
gods.

And because men will sweare by I- To heare  
dols, and so forsake God, and not suffer swearing  
reproofe for it, that it may appeare that and not  
such as feare **G D** indeed, reprove it, maketh  
not unlawfull Oathes, of curiositie the hea-  
or captiousnesse, but of conscience rers guilty  
and of feare, lest by silence they should  
be guiltie thereof, whoso list to reade  
Leuit. 5. in the beginning of the  
§ Chapter,



Comman. 3. *The Couenant betweane*

Chapter, shall see that the Lord makes them guiltie of an oath, which heare it and reprove it not.

But thus much of taking Gods Name in vaine by swearing unlawfully. Diuers and sundrie wayes is Gods Name abused and taken in vaine, contrarie to this Commandement without an oath, as, First, they that professe God and his Religion, but in their liues prophane his Commandements, in that they are talkers, but not doers of his Law, of which sort there are whole swarmes at this day. Goe and consider al States, degrees and conditions of men, and thou shalt feelee in thy heart that the Lord sayth to every one almost, What hast thou to do to declare mine ordinances, that thou shouldest take my name in thy mouth? (that is, that thou shouldest take my Name vpon thee and say, thou art a Christian, thou art mine, and that thou belongest to mee) Secing thou hastest to bee reformed, and hast cast my words behind thee? for when thou seeest a thiefe, thou runnest with him, and thou art partaker with the adulterers. Thou giuest

1. They that in words professe God, but in their workes deny him.

• *God and Man.* Comman. 3.

giuest thy mouth to euill, and with thy tongue thou forgest deceit, &c. Psal. 50. 16, 17, &c. How many are there at this day, which with their mouth professe they know God, but by their workes denie him, as Paul say: h: Tit. 1. 16.

Secondly, they that vnder colour of Religion and of the Name of God, commit horrible wickednesse, as the sonnes of Iaakob did, when they slew the Schemites, Genesis 34. 13, &c. The Scribes and Pharises vnder pretence of Prayer, deuoured Widowes houses, Matth. 23. 14. Two horrible facts happened of late yeres, the one at Holme in Swæneland, when the King of Denmarke, Christiernus the second by name, and a Christian by profession, through the craftie counsell and helpe of Gustanus Archbishoppe of Vpsalis was peaceably admitted into the Citie with many ample conditions of peace and benitie, whereto Christiernus did not only subscribe, but also sweare. Neuertheless, when he had refreshed himselfe and his Souldiers a few dayes, hee prepareth and continueth for three daies space

2. They that vnder colour of Religion commit wickednesse.



Comman. 3. *The Couenant betweene*

a sumptuous and riotous feast for all the chiefe men of Holme, and the third day when there seemed to be least danger or feare, he apprehended them all, shut them vp in Prison, and shut the gates of the Citie, that no man might come in or goe out, and then openly executed the chiefest men, and after let the Souldiers loose vpon all the Citie, whers such outrageous crueltie was vled, that no tongue is able to expresse it, as Zieclerus sayth, in describing it in a severall small Treatise of this matter only. And this was about the yeere 1520. The other was at Paris in the yeere 1572. August. 24. where vnder pretence of Religion and peace, that worthy and noble man of France, Gasper Colinius, and as many Christians as could bee found, were murthered in such crueltie and horrible manner, as hath seldome or neuer bin heard of.

3. Thirdly, they that haue spirits of diuination or soothsaying, that is to say, Familiars in them, as Witches, Charmers, Coniurers, and such like haue, which the Lord forbiddeth, Leuit. 20. 27.

Coniurers

And

*God and Man.* Comman.3.

And, Deut.18.10,11. Such as can tell men who haue stolne their horses, or other things: such as can unwitch children or others that are bewitched, and can tell who bewitched them. And a great number moe, as Stargazers, Astrologers, and Prognosticators, as the Prophet Esai. Chap.47.13. calleth them, which can cast figures, tell natiuities, fortunes, and destinies; and are so excellently and so profoundly learned in the blacke Art as it is called, that nothing comes amisse to hand, but they can diuine by it, as by the Hand, by Fire, by Water, by the Earth, by the Ayre, by Sines or Riddles, by Flying or Crying of Birds. Yea, and that the World may see their skilfull vanitie, I meane Impietie, they can for neede diuine by smoke or by a shadow. Neyther doe they take vpon them to bee Lords ouer mens bodies only, but they can temper their minds also at their pleasure. And that which farre surpasseth all other things, they can tell the destinies and reade the fortunes of Ships, of houses, of Cities, as Tarutias Firmanus found

Stargazers  
Astrologers.  
*Ester.3.7.*



Comman. 3. *The Covenant betwene*

that Rome was borne in the eclipse of the Moone, when Romulus laid the foundation, and thereupon would undertake to read her destinie, as if the Heavens had such a mightie operation in words, in timber, in yron, in tiles, bricks, stones, mortar, daube, clay, straw, and whatsoever. This is a singular and a rare skill, of which such soles boast, as though no man knew any thing but they onely.

The art of diuining. Astrologie is without any foundation or bottome to rest vpon.

No demonstration of the principles of Astrologie.

Now if a man might haue leaue to pose them, and know the profunditie of their Art, he should find it a painted building without any foundation at all to rest vpon, and so hang by the Heavens, as Mahomets Tombe doth, or heretofore did (as the report goeth) hang by the Loadstone at Mecha in Arabia the stone. And if a man consider eyther the ground of their Art, or the effect of their prognostications, their learning will appeare what it is. And first, what demonstration can they make of their Art (I speake not now of Witches, &c. but of great Astrologers as they would be counted) whence haue they their names of the twelue Signes of the Zodiacke, of

God and Man: Comman.3.

of five of their Planets, and of the fixed  
starres? what is the nature and quali-  
tie of each of them? If all Astrologers  
that heretofore haue liued, could not yet  
for all their learning make so much as  
one small demonstration to shew the  
ground and truth of their Art, as lear-  
ned men haue done, and daily doe in all  
true liberall Arts, it is a token that this  
Astrologie is a Bassard, and hath no  
place among lawfull and true Arts. If  
the names that be giuen to the Starres  
and the properties ascribed to them bee  
childish and ridiculous, or superstitious  
and irreligious, as themselves know,  
there is no reason why wee should be-  
lieue them. The five Planets, Saturne,  
Iupiter, Mars, Venus, Mercurie, whence  
haue they their names? Are they not cal-  
led by the names of most wicked, vile,  
and execrable persons that sometimes  
liued beastlike vpon the earth, and now  
for their vilanies are honoured as gods  
of Heathen people which know not the  
true God of Israel? And haue they not  
such qualities ascribed to them, as these  
wicked wretches were of, whose names

Ridiculous  
and super-  
stitious  
names gi-  
uen to pla-  
nets and  
Signes.

The qua-  
lities and  
natures of  
the Pla-  
nets.



Comman. 3. *The Covenant betweene*

they beare? If it be demanded why any of these Planets should bee of such nature as they affirme, they are at their wits end. Likewise, for the names and natures of the twelve Signes. But it were too tedious to rehearse them: let the Astrologer consider them, and how vaine they are. Also for the effects of their divinations and destinies it needeth not to say much. For first of all, though they professe much, yet they are daintie or rather warie of their skill, and in that point shew some wisdom, because they will not easily divine and prognosticate. Secondly, when they doe divine, they speake obscurely, or doubtfully, or with exception, as having guiltie consciences, and fearing for shame to be taken in a lye. And so did Apollo, Iupiter Ammon, and others in their Oracles, that herein it may appeare whose Schollers they are. Thirdly, when impudencie makes them to divine in plainer speeches without any ambiguity, the World is witnesse what lyers they bee. Tully in his second Booke de divinatione sayth, that hee heard these wise Astro-

The effects  
of divining  
Astrologie  
bewray the  
vanitie of  
the coun-  
terfeit art.

God and Man. Comman. 3.

Astrologers prophesse much prosperitie and many prosperous yeres to Pompeius, to Crassus, and to Iulius Cæsar, all which proved to be false. So many astrologicall prognostications as haue bin published in our dayes, are so many witnesses of the falshood of diuining Astrologie, as sometimes one contrarie to another, and yet both false. And I maruell they doe not remember that pleasant jest of a Philosopher, *Mirabile videtur quod non rideat Haruspex cum Haruspicem viderit*: It is a wonder that one of these Astrologers can forbear laughter, when hee looketh vpon another Astrologer. The knowledge of the Heauens for such use as God appointed them, Gen. I. 14. is the good gift of God and commendable, as it may appeare throughout the Booke of Iob, and by daily practice in Balenders, in Dyals. in Nauigation, in Chronicles, in dayes, weeks, moneths, yeres, and seasons. But this diuining Astrologie is without reason, and condemned by the Word of God in the places before cited. Wherefore I wish all Prognosticators of things to come,

Prognostications.

The holy knowledge and vse of the Heauens.



Comman.3. *The Covenant betweene*

An exhortation to  
Prognosticators  
to burne  
their  
Bookes.

come by vertue of Astrologie (for I take the word as it is commonly vsed, and as it is diuers from Astronomie) that because Astrologie is void of reason, condemned by the Scriptures, and hath no lawfull or good vse among men, they would follow the examples of those wee read of, Act. 19. 18, 19. and confesse their vanitie, shew their workes, and burne their Bookes at Paules Crosse.

4.  
Seekers to  
Coniurers

Fourthly, they that goe to these destinie Readers, Witches, Sorcerers, Inchanters, Astrologers, or Coniurers, to haue their children, or their cattell bewitched, to know who hath steale their horse, or hurt them any way, or else to know their fortune, or aske their counsell in any thing according to that profession. For whiles they are going toward such persons for counsell, they may remember that when the messengers of Ahaziah were on their iourne going to Baal-zebub to know whether their King should recouer of his disease, Elijah the Thirsbite met them, and sayd, Is it not because there is no God in Israel, that yee goe to enquire of Baal-zebub the God

*God and Man. Comman. 3.*

God of Ekron? 2. King. 1. 6. And they that goe to such persons for counsell, doe shew opely that they say in their hearts, There is no God in England. They also that goe of curiositie to see if there be any such skill in them, as though they would goe to take acquaintance of the Devill. They also that vse such medicines, and such Ceremonies as these Wise-men and Wise-women prescribe them. Also Shipmasters, who dare not Shipma-  
put out of their Port, and begin their fters.  
Voyage vpon certaine dayes, as vpon Twesday, or Friday, lest it should proue vnluckie. And therefore they are often carefull to make choice of a luckie day, euen the Lords Day, that by breaking the Lords Sabbath in the beginning, they may haue good lucke afterward.

15. *Quest.* What is the punishment for them that breake this Commandement?

*Ans.* It is death, Leuit. 24. 16. Hce that blasphemeth the Name of the Lord, shall be put to death: all the Congregation shall stone him to death, &c. where of there is an example, Leuit. 24. 12, &c. Num. 15. 32, &c.



## CHAP. V.

*Of the fourth Commandement.**Quest.*

**T**He fourth Commandement.

*Ans.* Remember the Sabbath day, to keepe it holy, &c. verse 8.

1. *Quest.* What is the summe of this fourth Commandement?

Three  
things no-  
ted in this  
Comman-  
dement.

*Ans.* There are three things to be considered in it. First, the commandement, verse 8. Secondly, the exposition, verse 9. 10. Thirdly, the reason, verse 11.

2. *Quest.* What is the meaning of the Commandement?

Why the  
Lord saith  
onely, Re-  
member,  
in this  
Comman-  
dement.

*Ans.* The Commandement is short, and my purpose is to ioyne the Exposition to it, to make but one speech of both, though I haue seuerally noted the distinct parts. And first note, that the Lord comming with authoritie to command, doth in this commandement onely say, Remember, whereas in all the other hee vseth authoritie and absolutely commandeth. The reasons whereof may bee three. First, though all

1.

the

*God and Man. Comman. 4.*

the Commandements were giuen before, and knowne to the faithfull, as partly by the secret worke of God grauen in their nature, and partly giuen by expresse commandement, as for example: the first Commandement was giuen to Adam, Gen. 2. and 3. and to Abraham, Gen. 12. 1, 2, 3. and 17. 1. the second was likewise giuen to Adam, and accordingly hee taught his children to worship God aright, Gen. 4. 3. 4. and also Abraham, Gen. 12. 7. the third commandement is manifest in the lawfull use of it, Gen. 14. 22, 23, and 21, 23, 24, 31. this fourth was giuen, Gen. 2. 3. the fifth appeareth in the sonnes of Adam, Gen. 4. and of Noah, Gen. 9. 22, 23. the sixt Gen. 9. 6. the seuenth appeareth, Gen. 20. 3. 26. 9. in the godly care which Abraham had for the lawfull marriage of Isaak, Gen. 24. and that Isaak had for Iaacob, Gen. 27. 46. and 26. 1. 6. and in the incest, and iudgement of Iudah, Gen. 38. 18, 24. the eight was well knowne, as we may see, Gen. 31. 19, 26. 32. 37. 39. the ninth is manifest in the breach of it, Gen. 37. 32. and 39.

The Law  
giuen  
from the  
beginning



Comman. 4. *The Covenant betweene*

14. 17. &c. The tenth being as it were the roote from whence the branches of the other Commandements springs, must needs also be knowne, though it be so secret a Sinne, and so deeply hid in nature, that there are no examples of it either before or after the Law given, although there may be some glimpse of it in Iosephs Mistresse, Gen. 39. 8, 9. though all these commandements, I say, were given before, yet the Israelites were growne into that obliuion of them all in a manner, that the Lord repeating them againe, Exod. 20. speaketh with authoritie, and commandeth as though they had neuer bene given, or knowne, or heard of before, and lest they should bee forgotten againe putteth them now in writing. But this fourth commandement was better kept in memory, and in practice, then any of the rest, and was but a little before repeated, Exo. 16. 22, 23, 25, 26. Therefore the Lord saith now but only Remēber, as if he had said, Concerning the Sabbath you know it very well & I gaue you a commandement to obserue it but the other day, therefore see that you remembo

## God and Man. Comman. 4.

remember it. Secondly, as men giuing their sonnes or seruants diuers things in charge, say of some principall matter, Remember this, and though thou forget other things, yet in any case remember this: so the Lord, to let vs know what reckoning he maketh of the Sabbath, saith, Remember the Sabbath especially, forget it not. Thirdly, he admonisheth vs of our carelesnesse and forgetfulness in the best things, when he saith Remember, as if he said, know thine owne flouresse and pulnesse, and keepe in minde my Sabbath, that thou forget it not.

3. *Quest.* Seeing you haue giuen sufficient reason for the manner of speech in the first word, *Remember*, I pray you goe forward with the commandement.

*Ans.* The commandement now standeth of two sentences; first, Remember the Sabbath day, secondly, to keepe it holy.

4. *Quest.* Which, or what call you the Sabbath?

*Ans.* The Lord sheweth it himselfe in the exposition, vers. 9. and in the begin-

ning

2.

How carefull the Lord is of the keeping of the Sabbath.

3.

How forgetfull man is.

The Sabbath is e- uery se- uenth day.



Comman. 4. *The Covenant betweene* .  
 ning, vers. 10. that it is the seventh day,  
 even every seventh day, that is the Sab-  
 bath day, that is to say, the day of rest, as  
 if the Lord had said, Every seventh day  
 thou shalt rest.

5. *Quest.* Had the Iewes any other Sab-  
 bath daies, or daies of rest, that it was ne-  
 cessary thus to point out the seventh day?  
 Ans. They had many Sabbaths or  
 daies and times of rest: as first, every  
 seventh day, which is here commanded,  
 and Levit. 23. 3. then the first day of eve-  
 ry month, as it may be collected out of  
 Num. 10. 10. & 28. 11, 14. & 29. 6. and as  
 it is manifest, Psal. 81. 3. 4. Ezr. 3. 5. Be-  
 sides these two Sabbaths of daies and  
 moneths, they had every yere five Sab-  
 baths, as first the Pascheouer, the 14. day  
 of the first moneth, Exod. 12. 15. & 13. 3.  
 & 23. 15. Levit. 23. 5. The second is  
 the feast of Harvest, or of Pentecost, or of  
 Whitsontide, which was full seven  
 weekes after the Pascheouer, Exo. 23. 16,  
 34, 22. Levit. 23. 15. Thirdly, in the  
 seventh moneth they had three feasts, or  
 Sabbaths, as the first day of the seventh  
 moneth was the feast of blowing trum-  
 pets,

The Iewes  
 had many  
 Sabbaths  
 or daies of  
 rest.

First, eve-  
 ry seventh  
 day.

Secondly,  
 the first  
 day of e-  
 uerie  
 moneth.

Thirdly,  
 the Pasche-  
 ouer.

Fourthly,  
 Pentecost.

Fifthly,  
 the feast  
 of Trum-  
 pets, the  
 first day of  
 the se-  
 uenth  
 moneth.

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pets, Leuit. 23. 24. Numb. 29. 1. the Sixthly,  
tenth day of the same moneth was a the feast  
fourth Sabbath, even the day of Re- of Recon-  
conciliation, wherein they were com- ciliation  
manded to fast and reconcile themselves the tenth  
to God, Leuit. 23. 27. & 16. 29. Exo. 30. seuenth  
10. Num. 29. 7. Lastly, the first feast was moneth.  
the fifteenth day of the seuenth moneth, Seuenth-  
even the feast of Tabernacles in the end ly, the  
of their ciuill yere, when they had ga- feast of  
thered in their fruits, Exod. 23. 16. and Taberna-  
34. 33. Leuit. 33. 34, 39. Also they had cles the  
other great Sabbaths of yeres, the first fiftenth  
was euery seuenth yere, Exod. 23. 10. day of the  
Leuit. 25. 2, 3. Deut. 15. 1, 9. &c. the se- seuenth  
cond was euery fiftieth yere, Leuiticus moneth.  
25. 8. Eighthly,  
euery se-  
uenth  
yeere.

6. *Quest.* Now I perceiue, the se- Ninthly,  
uenth day is the Sabbath or day of rest, euery fif-  
which is here commanded. But what is tieth yere.  
the reason why our Sabbath or day of  
rest is not the seuenth, but the first day of  
the weeke?

*Ans.* There was something ceremo- The Sab-  
niall in this commandement, as the A- bath cere-  
postle witnesseth, Colos. 2. 16, 17. which moniall.  
was abolished at Christs comming as al  
other



Comman. 4. *The Covenant betweene*

other ceremonies were, in so much that Paul reproveth the Galatians for observing the Sabbath before named, Galat. 4. 10. and that is the cause why we observe it not now.

7. *Quest.* I pray you what was ceremoniall in the seventh day?

What ceremonies  
signifie.

Ans. I might give you a short and full answer in one word, and say; that where as all the ceremonies of the Jewes were instituted either for order, or for signification, those which belong to order generally (for such as were for particular order of that time, that place, and those people, are abolished) doe remaine and must continually remaine for edification, and for comely and decent order, as Paul would have all such indifferent things to be ordered, 1. Cor. 14. 26, 40. and the other significant ceremonies are abrogated. But because this answer is more generall, then that every one can make full use of, I wil specifie some particulars, which we have no use of, neither may have. Significant ceremonies in respect of time are threefold, and some are remembrances of things past, some

Ceremonies threefold.

are

are as it were pictures to set forth things present, and others are types and figures of things to come.

First, the Sabbath was ceremoniall, in that it was a remembrance of the Lords rest the seventh day from creating any more, & this ceremony is ceased. For though it is our duties at this day continually to remember the power and goodnesse of God, in creating heaven and earth with all the host of them, and in resting the seventh day: yet the Sabbath or seventh day of the weeke is not appointed to vs at this day, to call that to our remembrance, but as Paul plainly sheweth, there was a ceremony in the seventh day of the weeke, Galath. 4. 10. Colos. 2. 17. so wee see the abrogation of it approoued by the Spirit of God, and the first day of the weeke chosen in stead thereof, Act. 20. 7. 1. Cor. 16. 2. which is called the Lords day, Apoc. 1. 10.

The Sabbath a remembrance of the Lords rest the seventh day.

Secondly, the Sabbath was ceremoniall, in that it was a signe and token to teach the Iewes, that the Lord did sanctifie them, Exod. 13. 13. Ezek. 20. 20.

Secondly, the Sabbath a signe of sanctification.



Comman.4. *The Covenant betweene*

For when according to Gods commandement they rested so strictly from all kinde of ciuill woꝝkes, that they might not gather Manna, noꝝ bake noꝝ boile their meate that day, Exod. 16. 23, 25. 26, 29. noꝝ kindle a fire, Exod. 35. 3. noꝝ pretend any necessitie to woꝝke in most necessarie things, as in the building of the Tabernacle, Exod. 31. 13. oꝝ most necessarie times, as in seed-time, oꝝ in haruest, Exod. 34. 21. which precise rest was full foure and twentie houres, from euen to euen, Leu. 23. 32. When, I say, they rested thus precisely from all ciuill labour, they yelded themselves wholly into the Lords hands, and to his will, that hee might woꝝke his will, euen their sanctification. For as the Patient standeth, sitteth, oꝝ lyeth still as a stone, without wagging hand oꝝ foote whiles the Surgeon oꝝ Physician is woꝝking vpon him to cure him: so the Iewes resting from their owne woꝝkes so strictly, gaue themselves without resistance into the hands of GOD the Physician of their saluation, that hee might that day woꝝke vpon

*God and Man. Comman.4.*

Upon them outwardly by his Word, and such ordinances as he had appointed, and inwardly by his blessed Spirit to sanctifie them, for thus the Lord doth sanctifie his Elect, Iohn 17. 17. Now though wee bee thus sanctified at this day, yet wee haue not this baile of the Sabbath to shadow it vnto vs, but the shadow being taken away, wee haue all things plainly declared to vs without Parables.

Thirdly, the very day it selfe, the sequent, and no other precisely appointed to rest in, and to meditate of heavenly things, was to signifie that there ought to bee one of seuen dayes appointed for Gods worship, and to signifie that spirituall rest from sinne, into which we that beleue are already entred, Heb.4. 3, 10. for in Christ Iesus we haue peace, righteousness, and life.

3.

The Sabbath did signifie, that one of seuen daies ought to be a day of rest.

8. *Quest.* Whether are we commanded so precisely to worke sixe dayes, that it is simply euill to rest from all kinde of labour, and to serue God any of those sixe?

Ans. This question seemeth to me so

L 3

intricate,



Comman.4. *The Couenant betweene*

We are  
not fortyed  
to labour  
sixe dayes,  
that it is  
vnlawfull  
to worship  
God in  
them.

intricate, that I cannot answere it in one word as I would. For it is a needlesse question in respect of many masters, who are so farre from resting any of the sixe dayes, that they will not rest the seventh, nor suffer their seruants, or their cattell to rest. Many others doe nothing else sixe dayes, yea, and the seventh also, but rest vpon the Ale-bench at Cardes, Tables Dice. Some rest after the same manner in their owne houses all the yere long. diuers yong Gentlemen are brought vp to no other worke, and that they ply night and day so earnestly, that they haue scarce leisure to sleepe, till they haue plaide away the lands and renelues which their parents left them. But to touch your question nêerer, the Lord that bound man to perpetuall labour, as a punishment for his sinne, and commanded him to get his living with the sweate of his browes, both not forbid him to lift vp his eyes to heauen to worship his Maker. Neither was this commandement of labouring sixe dayes giuen before the Sabbath, or together with it, but after it; that whereas man was

was

*God and Man. Comman. 4.*

was to serue his Creator continually (the earth without labour and toile yelding her fruits) and specially the seventh day, the Lords meaning in bidding him to work six dayes, was to tell him that without his labour the earth would not giue her increase, and not to forbid him to worship **G D D** at any time. For the more earnest the people haue beene to serue **G D D**, the more hath the earth yelded her fruite, and with lesse labour, Mal. 3. 10. Also you heard before, that the Lord himselfe appointed the Iewes diuers Sabbaths besides the seventh day. And the Iewes themselves at diuers times, and for sundry causes rested from ciuill labour, and kept Sabbaths to the Lord, as 1. Sam. 7. 6. And Dauid with all Israel kept a Sabbath first when he brought the Arke of God out of the house of Abinadab, and secondly, when hee brought it out of the house of Obed-Edom, 2. Sam. 6. At the Dedication of Salomons Temple they kept a Sabbath or rest of seven dayes long, 1. King. 8. 65. After their returne out of Captiuitie they kept

The Iewes  
had many  
Sabbaths.



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many Sabbathes, as when the foundation of the Temple was laide, Ezra 3. 8, 10. at the dedication of it sixe and fortie yeres after, when it was finished, Ezra 6. 15, 16. at the dedication of the wall of Ierusalem, Nehem. 12. 27.

When they were deliuered from that death which Haman conspired against them, Ester 9. 17, 18, 20, 21. And at diuers other times, as it appeareth, Ezzr. 10. 7, 9, 13. &c. Nehem. 8. 18.

The Primitive Church had diuers Sabbathes,

Zach. 8. 19. The Primitive Church likewise kept diuers Sabbathes besides the Lords day, as commemorations of Martyrs, *Cyprian Lib. 3. Epist. 6. Beatus Rhenanus in Lib. Tertul. ad Martyres.*

The Feast of Easter, as we call it, the Feast of Pentecost, which at the first lasted fiftie dayes continually after Easter, but after ward was turned to Whitson-tide onely, as Ierome writeth, in Gal. 4. The Natinitie of Christ. Constantine the Great commanded euey Friday to bee a Sabbath or day of rest to the Lord, *Enseb. Lib. 4. de vita Constant. and Sozom. Lib. 1. Cap. 8.*

9. *Quest.* What is the more to be obserued

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serued concerning the Sabbath or day of rest?

Ans. There is one thing moze in the Exposition which may not bee omitted, even this, that the Sabbath or day of rest is to the Lord, that is, wee may not rest that day to any creature, but onely to the Lord. Which I note; first, because Heathens keepe Sabbaths to Idoles, but specially because of the Papists, who imitating the Heathen, first consecrated dead men for gods, as hath been said before in the first and second Commandements: and secondly, appointed Sabbaths for their new gods. It is therefore said in this Commandement, that our Sabbath must bee kept holy to the Lord, not to any heathenish or Popish Idoll.

The Sabbath must be kept to the Lord.

10. *Quest.* What then if such a day bee appointed by the Church to bee a Sabbath, or day of rest to the Lord, as sometimes the Pope appointed to bee a Sabbath to one of his new gods? do you think it vnlawful to keep it to the Lord?

Ans. No, I doe not say so: I wish, and it were greatly to be desired, if it might be,



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The Pa-  
pists haue  
consecra-  
ted all the  
dayes in  
the yeere  
to their  
new gods.

be, that Sabbaths appointed for the Lord, were upon other dayes, that soall shew of euill might be auoided. But it is a thing not possible, except wee should keepe no Sabbaths to the Lord, saue only the Lords day: for the Popes of Rome haue made so many new gods as there are dayes in the yeere, as you may see in the Kalender there is not one spare day. Yea, and of later yeeres the Pope hath bene put to his shifts to get a day for some of his new-made gods: and because hee was not able with all his keyes to make one day more in the yeere, hee hath bene faine to blot out of the Kalender, one of his old gods, that his new god might put in his foote.

11. *Quest.* You said before, that this commandement consisted of two sentences, whereof you haue declared the former, wherefore I pray you now shew me the other also, and how we must sanctifie the Sabbath?

How the  
Sabbath  
must bee  
sanctified.

Ans. Wee must sanctifie it so as the Lord hath commanded. But to speake plainly and briefly, I will follow the order here obserued, and shew first, what  
is

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is to be done that day ; for it is said , to keepe it holy : and secondly , what may not be done. for it is said in the Exposition, Thou shalt not doe any worke, &c.

12. *Quest.* How then must we keepe it holy ?

*Ans.* I wil shew it you by the practice, first of the Iewes, and secondly, of Christians.

First of all, the Iewes had a holy conuocation according as they were commanded : Leuit. 23. 3. Sixe dayes shall worke be done, but on the seuenth day shall be the Sabbath of rest, an holy conuocation, &c.

1.  
How the Iewes sanctified their Sabbath.

Therefore the Iewes assembled themselves together that day both at Ierusalem, and in their seuerall Synagogues, which they had for that purpose in euery Citie, Psal. 74. 8. Act. 15. 21.

Secondly, they had the Law and the Prophets read and expounded, Leu. 10. 11. Neh. 8. 8. Act. 13. 15. & 15. 21.

2.

Thirdly, they had their sacrifices and other ceremonies, Num. 28. 9.

3.

Fourthly, they offered some thing willingly, 2. Kin. 12. 4, 9. Mark. 12. 41.

4.

Fifthly,



Comman. 4. *The Covenant betweene*

How Chri-  
stians san-  
ctifie the  
Lord, day.

Fiftly, they had Prayer, Psal. 141. 2.  
Luke 9. 10. Num. 6. 24.

The exercise of the Christians, and how they keep holy the Day of rest, appeareth to be answerable to the custome of the Jewes, but without Ceremonies: for that they had their Assemblies upon the Lords Day it appeareth, Act. 20. 7. & 1. Cor. 16. 2. and for the other foure, yea rather for all those five things which wee noted afoze to bee obserued of the Jewes, they are mentioned, but without Ceremonies of the Law, in one place, Act. 2. 42. And they (being assembled) continued in the Apostles doctrine, and fellowship, and breaking of bread, and Prayers. For first, they were assembled. Secondly, they had the Apostles Doctrine, that is, the Olde Testament and the New read and expounded, as may be shewed, 1. Cor. 14. Thirdly, they had fellowship, euen such as the Apostles taught them, that is, they did communicate their earthly things as euery one had need, and the richer relieved the poorer: for so Paul ordained in the Churches 1. Cor. 16. 1. 2. Fourthly, they had break-  
king

I. 2. king of Bread, that is, the administration of the Lords Supper. Fifthly, they had Prayers. And thus was the Day of rest sanctified to the Lord in the Primitive Church.

13. *Quest.* What is then forbidden to be done vpon the Day of rest?

Ans. He sayth, thou shalt not doe any worke. Where you must note the persons, which are forbidden to labour about any ciuill worke that day. Thou, that art a King, a Magistrate, a Father, a Master, or any other Superiour. Also thy Sonne, thy Daughter, &c. Where two things are to bee obserued: First, that there is no libertie granted more to the Superiour then to the Inferiour, to the great, then to the small, to one then to another: but all of what state or condition soeuer, must sanctifie the Lords day. Secondly, that enery Superiour standeth charged befoze God, not onely for himselfe, but also for those which the Lord hath put vnder his government, that both hee and all they sanctifie the Lords Sabbath or Day of rest. Both which lessons are very needfull to bee often

Who rest  
vpon the  
Sabbath  
Day.



Comman. 4. *The Covenant betweene* ten remembred in these our dayes, because some men thinke themselves exempted from keeping the Sabbath, and others thinke they are to care for none but for themselves onely.

14. *Quest.* Doe you precisely stand vpon the wordes, that wee must doe no worke at all that day? There is mention made of a Sabbaths dayes iourney, *Act. 1. 12.* whereby it seemeth there euer was, and now is, libertie to doe some things that day. What say you to this?

Sabbath  
dayes  
worke.

*Ans.* A Sabbaths daies iourney was not a Commandement from God, but a superstitious tradition of the Iewes, which by their traditions prophaned and abused the Word of God, as Christ sheweth largely, *Matth. 5. 21, 27, 33, 38, 43, & 15. 3. & c. 23. 16. & c.* But the meaning of the Lord is, that no ciuill worke should be done that Day, whereby the godly ciuill policie should bee violated, the worship of God neglected, and the Commandement of God trode vnder foot. For otherwise the Iewes did many things vnder the Law: and diuers things are lawfull for vs now, that wee may

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may doe them. The Jewes went to the Temple at Jerusalem that Day, or else to their severall Synagogues, according to their dwellings, some were further off, and some were nearer, but none brake the Sabbath, in going to the ordinarie place of the Assembly, though hee dwelt two or three houres journey off. For they counted the distance of places more by their iournies, then by miles or such other measures. The Priests and Levites were occupied that day busily in killing, dressing, washing, burning of the Sacrifices with Incense, and such other exercises as belonged to the Sabbath. The people also brought their cattel that Day to Jerusalem to bee sacrificed with such other things as belonged thereto. & yet brake not this Commandement. Wherefore, this may be set downe for a generall rule, both vnder the Law, and vnder the Gospell, that workes of Pietie and Religion in Gods worship are lawfull to bee done, yea, necessary that they must bee done vpon the Sabbath day. Furthermore, vnto this I will adde two other generall rules, of which this

I.  
Workes of Religion are necessary vpon the Sabbath.

is



Comman.4. *God and Man.*

2. **Necessarie** is the first. That is lawfull to bee done  
**workes are** vpon the Lords Sabbath, which neces-  
**lawfull on** sitie b2geth and compelleth men to doe.  
**the Sab-** As for example, the Apostles constrai-  
**bath.** ned with hunger, plucked the eares of  
 Corne, rubbed them in their hands, and  
 did eate the Corne vpon the Day of rest,  
 and yet polluted not the Sabbath: for  
 Christ defendeth their doing to bee law-  
 full, Matth. 12. 3. & c. Mark. 2. 27. And  
 who is hee that will not draw his sheepe  
 that Day out of a ditch, to saue it? And  
 much more is mans life to be preserved.

3  
**Workes of**  
**Charitie**  
**are lawfull**  
**on the**  
**Sabbath.**

The second generall rule is this: What-  
 soeuer Charitie doth specially require,  
 and presently, that may be done vpon  
 the day of rest without breach of this  
 Commandement: as Christ healed him  
 that had the withered hand vpon the  
 Sabbath Day, Matth. 12. 10. 11. and  
 the woman that had beene bowed toge-  
 ther eightene yeeres, Luke 13. 12. and  
 said it was as much charitie to loose her  
 from Satthans bonds on the Sabbath,  
 as to loose an ore from the stall, and lead  
 him to the water. For the Sabbath was  
 made for man, and not man for the Sab-  
 bath,

bathe, Mar. 2. 27. Wherefore, whatsoever Religion commandeth, or necessitie bringeth, or Charitie craueth that Day, the same may and must bee done vpon the Sabbath. Then to visit the sicke, or others in distresse, to comfort them, to make their beds, to cure them, and diuers such charitable and necessarie workes may that Day bee done, yet so, that neither godly policie and order bee violated, nor Gods worship neglected.

15. *Quest.* I pray you shew me then who they are that breake this Commandement?

Ans. There are so many that I cannot reckon the hundredth part of them, yet I will name a few; as, First, they that would bring vs backe againe to the beggerly ceremonies of the olde Law, which are abolished, and would haue vs to keepe the Iewes Sabbath. The Ebionites obserue it, Euseb. Lib. 3. Cap. 27. and others after them, insomuch that the Councell of Laodicea, Can. 29. forbade it more then three hundred yeres after Christ. And at this day some men curiously trouble themselves and others about

Breakers  
of the  
Sabbath.

I.  
They that  
would  
keepe the  
Iewes Sabbath.



Comman.4. *The Couenant betweene*

They that  
would  
haue no  
Sabbath  
at all.

bout it. Contrariwise, they who would haue no Sabbath or Day of rest at all, but say all dayes are alike Sabbaths. For though one day bee no better then another, yet there is and euer hath bene, by the Lords appointment, one speciall Day of seuen for the publike worship of God, which wee also ought religiously to keepe holy.

2.

They that  
forsake the  
Assembly.

Secondly, they that forsake the Assembly of the Congregation that day, as too many doe. Some finde fault with the Ministry and Ministers, as if they were not of God: others haue no taste at all of the goodnesse of the Word of God, and therefore carelesly contemne the Congregation, and lye in their beds, or sit idle, or are occupied in their owne affaires, or walke into the fields for recreation, or goe looke to their ground and to their cattell, or spend the time at Cardes and Dice and Tables, and drinking in the Alehouse, or runne after Playes, Pipings, Dancings, or other parts of sinfull fellowship, with a great number more, which that Day aboue all other dayes in the weeke follow hard after

ter great sins, and that with greedinesse. And these ought to be excommunicated, if vpon due admonishment they amend not.

Thirdly, of them that come to the Church, it would make a godly Christians heart to bleed, to see the dishonour that is done to God that Day, and to tremble for feare of the iudgements that hang ouer their heads for such disobedience and misdemeanors in Gods presence, that he may say with Dauid, Psal. 119. verse 53. Feare is come vpon mee for the wicked, that forsake thy Law, and verse 136. Mine eyes gush out with Riuers of water, because they keepe not thy Law. For some come so late, and goe away againe so soone, that it is all one as if they had not bin there. Some be haue themselves so vnreuerently, as if they came to the market, or rather as if they came among some idle companie where they might take a nap, seeing that for worldly cares which runne in their heads, they could not sleep of all the last night long. Some come for fashion, and sit like sots, and ye haue no more of them

3.  
They that dishonour God in the Assembly.

Some come late.

Some come of custome.



Comman. 4. *The Couenant betweene*

Other to  
shew their  
pride.

but onely their bodily presence, they cannot tell what was said, or what they did there, but onely that they went for company. Some come to shew themselves in their braue apparell, in their proud lookes, in their loftie countenance, in their statelie going, in their tripping and mincing after y<sup>e</sup> same maner, that Esaias the Prophet speaketh of Chap. 3. 16. &c. And if their wanton eyes, their haughtie lookes, with all their pride and brauerie bee noted of others, and talked of at dinner : O, then it is well with them, then they haue their desire, euen the thing for which they went to the Church, then are they merrie and glad. Some come to the Church, as the Scribes and Pharises came to heare Christ, to marke the Minister that they may intangle him in his words, to watch whether he weare the Surplesse or not ; if hee doe weare it, some will not heare, but goe away againe presently : againe, if hee doe not weare it, other will not heare him. And so the Minister is watched on each hand, and had neede to desire wisdom of the Lord, to walke holily

Others to  
intrap the  
Minister.

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holily In the middelt of such a froward generation. Some come to heare Some to  
 some strange doctrine, that is, some heare no-  
 strange newes, as if it were Venice, uelties.  
 which Citie is now giuen to heare no-  
 thing but newes, as sometimes Athens  
 was, Act. 17. 21. and if they heare no-  
 thing but Jesus Christ purely & plaine-  
 ly preached, and such holy and holsome  
 words as they haue heard befoze, they  
 thinke they haue lost their labour. And  
 these men are moze puffed vp with an  
 ambitious desire of bare knowledge,  
 then inwardly touched with any zeale,  
 feeling o2 religious minde. Some loke Some  
 that the preacher should tickle their itch- come for  
 ing eares, with an eloquent Oracion, pleasure.  
 and care not to haue their soules cured,  
 which are grievously wounded with  
 many grosse sinnes. Some that come, Some to  
 are such as the Prophet Hoseas speaketh reprove  
 of, Chap.4.4. Thy people are as they that the Mini-  
 rebuke the Priest. For one saith, The ster.  
 Minister wants learning; another saith,  
 He wants vtterance, and hath no grace  
 at all in his speech; another saith, He vt-  
 ters many words, but no matter; an  
 other



Comman. 4. *The Couenent betweene*

other saith, hee is a flatterer and hath no conscience; another saith, hee is so zealous that he forgets himselfe, or is halfe mad as Paul was, Acts 26. 24. another saith, he speakes of the spleene, and of malice noteth me. And all these knowe not, nay, they will not know that there are diuersities of gifts, but the same Spirit which distributeth to euery man seuerally as he wil, and that no man can say, that Iesus is the Lord, but by the Holy Ghost, 1. Cor. 12. 3, 4, 11. Neither doe they know that they themselves are like children sitting in the markets, which call vnto their fellowes, and say, Wee haue piped vnto you, and yee haue not danced; wee haue mourned vnto you, and ye haue not lamented, Matth. 11. 17. Some come to the Church, but they hate Micheah, and heare him with ill will, because he neuer preacheth god vnto them, but euill: and therefore will not haue such to preach vnto them, Mic. 2. 6. but get them an heape of Teachers after their owne lusts, 2. Tim. 4. 3. Some will come in the forenoone, and thereby think they haue pleased God as greatly,

Some  
come with  
ill will.

1. King. 22.

Some  
come by  
halfe.

In the fore  
noone.

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ly, as if they had done some Popish super-arrogant worke, but in the after-  
 noone they will make themselves a dispensation, though they neuer come at  
 the Pope for it, and goe a sporting, or sit  
 at Cardes and Tables, or such like exercise. But for all their dispensations and  
 liberties, let them heare what the Lord  
 saith, Leu. 23. 32. From euen to euen shall  
 ye celebrate your Sabbath. Some will  
 come to the Sermon, but not to Prayer, others  
 will come to prayer, but not to the  
 Sermon. Some will come both to Prayer,  
 & to the Sermon: but if the Lords supper  
 be administred, they will be gone: for  
 either they are not (as the common vaine  
 excuse is) or they will not bee prepared  
 for it. But let all that feare God truely,  
 heare what the Lord saith to the Iewes,  
 concerning the Pascheouer, Exod. 12. 47.  
 All the congregation of Israel shall obserue  
 it. And Numb. 9. 13. The man  
 that is cleane, and is not in a iourney, and  
 is negligent to keepe the Pascheouer, the  
 same person shall be cut off from his people  
 &c. For the Sacrament of the Lords  
 Supper a proportionable reason may be  
 taken from the Pascheouer, and Paul

Some  
 come to  
 Prayer  
 onely.  
 Some to  
 Preaching  
 onely.  
 Some to  
 both, but  
 not to the  
 Lords  
 Supper.



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witheth the Corinthians to carrie one for another, 1. Cor. II. 33. But because I will not stand here to bring reasons to make it manifest, I referre the Reader to that most worthy and religious small booke written by the Iewel of England, M. Iewel his Apologie, a booke worthy of greater commendation then I am able to giue vnto it: in which, as in the defence thereof, which should be in euerie Church, he sheweth that all the Congregation ought to celebrate the Lords Supper together, and that whosoever negligently or contemptuously withdraweth himselfe, to be excommunicated. Some Gouvernours of households come themselves to the Church, but they let their Families, Sonnes, Daughters, and Seruants runne at randome which way they will, or else send them about worldly businesse. Some come indade to the Congregation, but so soone as they are out of the Church doore, their mouths are full of cursing, swearing, contenti- on, malice, and such lewd talke as they vsed befoze, which is a soule token they gaue small reuerence to G D in the Church.

Some  
come  
them-  
selues, but  
bring not  
their fami-  
lies.

Some  
come for  
worsh.

*God and Man.* Comman.4.

Churth. And if a man would enter further into this matter, he should find moe abominations. Now seeing there are so many vnprofitable commers to the Church, besides them that heare the Word, but follow it not, and whom Christ compareth to him that builds his house vpon the sand, Math. 7. 26. it is not like the number should be great of those which sincerely keep & sanctifie the Lords Sabbath aright. And among other causes of Gods wrath, this is not the least, why these diuers yeeres past for eight or ten, the Lord hath sent euery yeere a new and strange kinde of sicknesse, such as neither we, nor our fore-fathers haue knowne, and why in the yeere 1593. the Lord sent such a terrible plague and pestilence, as amazed all, and slue many, and made all Nations round about vs a great way off, afraid of our company; and why wee haue had vnseasonable weather, and great dearth of all manner of fode these diuers yeeres; whereas before, the land was so blessed with al manner of plenty, that we relieved many foraine countries. And because neither  
the



Comman.4. *The Covenant betweene*

the word no2 the iudgements of God haue yet dzinen vs to some such rare kinde of publike repentance as our sins require, the Lord looketh for, and others in former times haue vsed, as in the dayes of Iehosaphat, of Ezra, of Nehemia, but we continue in our sinnes, or rather ware worse and worse: therefore behold, the hand of the Lord is still stretched out against vs, that wee had neede to say with Ieremie, Chap. 9. 1. O that our heads were full of water, and our eies fountaines of teares, that wee might weepe day and night, &c. For if we accept not the condition offered vs, Ieremy 17. 21. wee shall certainly taste of the Iudgement denounced, Verse 27.

4.  
They that  
take away  
the main-  
tenance  
of the mi-  
nisterie.

Fourthly, they offend against this Commandement, who take away the maintenance of the ministerie. For where maintenance is wanting, there can bee no Minister, and where there is no Minister, there is no sanctifying of the Sabbath, Heade Mal. 3. 10.

16 *Quest*. What is the punishment which is appointed for him that transgresseth this Commandement?

Ans.

*God and Man. Comman. 5.*

**Ans.** It is death, Exod. 31. 14. Hee The pu-  
nishment  
of the  
transgres-  
ser.  
that defileth it (that is, the Sabbath)  
shall die the death &c. He that gathered  
sticks that day, was put to death, Num.

15. 32.

## CHAP. VI.

### *Of the fift Commandement.*

*Quest.*

**T**He fift Commandement.

**Ans.** Honour thy father and thy  
mother, &c. Verse 12.

1. *Quest.* What is the summe of the  
fift Commandement?

**Ans.** Hitherto you heard the Com-  
mandements of the first Table, which  
teach vs our duties to God: Now fol-  
loweth the second Table, wherein our  
duties towards our neighbour are con-  
teined. But yet this is to be obserued,  
that when the duetie is performed to  
man, the obedience is giuen to God,  
who commandeth vs to performe these  
duties to our neighbours. Of all the  
Commandements of the second Table,  
this

I.  
2.  
3.

The se-  
cond Ta-  
ble.



Comman. 5. *The Covenant betweene*

this first onely is affirmative, the other five following are all negatives. This first containeth these two things: First, the Commandement: Secondly, a reason or a Promise. The summe of the commandement is to honour our Parents; which if it be duely observed, it is a marvellous help for the keeping of the rest. For this well observed, wee cannot easily breake the rest.

2. *Quest.* Whom doe you call our Parents?

Who are  
Parents.

Ans. All our Superiours may be called our Parents, and that either by nature, or by age, or by office.

3. *Quest.* Whom call you our Parents by nature? whom by age, and whom by office?

Parents  
by nature.

Ans. They are our Parents by nature, which are the Parents of our bodies, and of whom we are begotten and borne, and these are so called in the Scripture, as you may see a large Catalogue of Parents, and of their sonnes, Gen. 5. 10. and 11. and in the ten first Chapters of the first Booke of Chronicles, and Luke 3. 23. &c.

They

*God and Man. Comman. 5.*

They are our fathers by age, which are Parents our elders in yeeres. For thus speaketh by age.

Stephen, having respect to the diuers ages of all that were present, Acts 7. 2.

Yee men, brethren, and fathers, hearken. And Paul giveth this admonition

to Timothy, and saith, 1. Tim. 5. 1, 2. Re-

buke not an Elder, but exhort him as a father, and the yonger men as brethren, the elder women as mothers, &c.

They are our Parents by office, whom Parents by the Lord hath set ouer vs in any autho- office.

ritie, as Magistrates ouer all their sub-

jects, Ministers ouer their flocks, Hus-

bands ouer their wiues, Masters ouer

their seruants. Magistrates they are fa- Magistrats

thers of their Countries and of all that are fathers

be put vnder them, specially of the fa- of their

therlesse, of the Widowes and of the Coun-

poore. Machir of the tribe of Manasses, tries.]

being Prince of Gilead, Numbers 32. 39. is called the father of Gilead, 1. Chr. 2. 21, 23. Ashur the Prince, is called the father of Tekoa, 1. Chron. 2. 24. & 4. 5. read also 1. Chron. vers. 42, 45, 49, 50, 51, 52. Iob saith, I was a father vn-

to the poore, Iob 29. 16. The Lord saith



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Ministers  
are Fa-  
thers of  
the faith-  
full.

saith of Eliakim the sonne of Hilkiāh, and he shall be a father of the inhabitants of Ierusalem, and of the house of Iudah, Esai. 22. 21. Ministers are likewise called fathers in the Scriptures. Micas saith to the Leuite, Iudg. 17. 10. Dwell with me, and bee vnto mee a Father and a Priest. The Danites afterward said to the same Leuite, Iudg. 18. 19. Come with vs to be our Father and Priest. When Elijah was taken vp into heauen, Elisha cryed, saying, 2. King. 2. 12. My Father, my Father. The King of Israel said to Elisha, My Father, shall I smite them? 2. King. 6. 21. When Elisha fell sicke of his sicknesse, whereof he died, Ioash the King of Israel came to him, and said, O my Father, my Father, the Charet of Israel, and the horse-men of the same. 2. King. 13. 14. Paul saith, hee was the Father of the Corinthians, because in Christ Iesus he begat them through the preaching of the Gospell, 1. Cor. 4. 15. Masters also are called Fathers, as when Naaman the Syrian disdained the counsell of Elisha, his seruants came vnto him, and said; Father, if the Prophet had

Masters  
are Fa-  
thers of  
their ser-  
uants.

*God and Man.* Comman. 5.

had commanded thee a great thing, wouldst thou not haue done it? 1. King. 5. 13.

4. *Quest.* Seeing the Scripture speaketh thus, how commeth it to passe that Christ saith, *Matth. 23. 9. Call no man your father upon earth: for there is but one, your Father which is in beauen.*

Ans. Many things are spoken in the Scriptures, which seeme strange vnto vs, because we consider not well the occasion, nor the drift of the holy Ghost. Christ reproofing the ambition of the Scribes and Pharises, teacheth his Apostles to bee humble and lowly-minded, not loftie and proud: for this purpose he giueth them this generall admonition, vers. 8. and saith, Ye are all brethren. If any father haue a great family and many children, and make one of his sonnes his Steward, another his Clark or Secretarie, another his Bailife, &c. one to oversee things in the house, another to take charge of things abroad: it becometh not the sonnes being all brethren, and so farre equall, to take vpon them one to crow ouer another, one to

How men are called Fathers.  
*Mat. 23. 9. expounded.*  
com-



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command another imperiously, to looke  
for great reuerence one of another; but  
that euery one doe his office faithfully,  
and helpe one another as brethren, and  
in giuing honour (not in claiming am-  
bition) to goe one before another, Rom.  
12. 10, 16. So saith Christ, We are all  
brethren, and haue all one father, as it  
is written, Esai. 64. 8. O Lord, thou art  
our Father: we are the clay, and thou art  
our Potter, and we all are the worke of  
thine hands: and Malach. 2. 10. Haue  
wee not all one Father? hath not one  
God made vs? As if Christ had said,  
Though you haue diuers offices & cal-  
lings, yet you haue all one father, euen  
God, and all one teacher, euen Christ:  
therefore affect not ambitionly titles of  
honour, as the Scribes and Pharises doe,  
but diligently performe the duties of  
your calling with humilitie. And thus  
you see there is no repugnancie in the  
Scriptures. For though the Lord hath  
made one man father, and another  
sonne, yet God is father to them both,  
in which respect they are brethren both  
by creation, and by adoption. And  
though

though one man bee master or Doctoꝝ,  
and another disciple and scholer, yet  
Christ is Doctoꝝ, master and teacher to  
them both, as it is, Matth. 17. 5. Hearc  
him. Wherefoꝛe that rare and excellent  
man of God, M. Calvin, hath most plain-  
ly expounded the place, saying, that  
mastership or fathership is not forbid-  
den by Christ, which neither violateth  
brotherly fellowship, nor dishonoreth  
God. But if any man will lift himselfe  
so high, as to challenge the name of Fa-  
ther in such sort, that he doe not plainly  
professe and shew by word and deede  
that God is Father to vs all, and so mo-  
derate his fathership, that hee also shew  
himselfe a brother euen to them ouer  
whom he is a father by the Lords ap-  
pointment: and if a Doctoꝝ, Master, or  
Teacher, so well with pride of his cal-  
ling, that he doe not manifestly declare  
himselfe also to be but a fellow-disciple,  
and that Christ is our onely chiefe tea-  
cher: if I say, either father or master  
thus ambitiously dishonour God our  
Father, or Christ our Schoole-master,  
and shew not himselfe to bee a brother.



Comman. 5. *The Covenant betweene*

and a fellow-disciple, he offendeth. And it is his pride which Christ reproveth. For authoritie is given to men to honour God withall, not to dishonour him: and to maintaine brotherly fellowship, not to violate it. Christ then findeth fault with the abuse, not with the authority it selfe.

5. *Quest.* What meane you by honor, when it is said in the Commandement, *Honour thy Father, &c?*

I.  
To loue  
our superiours.

This word, Honor, containeth in it especially these foure things: First, inwardly to loue our parents and superiours from our hearts, not to hate them, or curse them in our hearts, as it is written in the booke of the Preacher, Chap. 10. vers. 20. Curse not the King, nor in thy thought, neither curse the rich in thy bed-chamber: for the fowle of the heauen shall carrie the voice, and that which hath wings, shall declare the matter. And Exodus 22. 28. Thou shalt not raile vpon the Iudges, neyther speake euill of the Ruler of the people.

2.

Secondly, to reuerence and worship them,

*God and Man.* Comman. 5.

them euery one according to his calling, <sup>To reue-</sup>  
 with such outward reuerence as the <sup>rence</sup>  
 manner and custome of the countrie, <sup>them.</sup>  
 where they dwell, requireth; as it is  
 said of Strangers that honozed Salomon  
 (but chiefly of them that should honour  
 Christ in his kingdome) Psal. 72. 9. They  
 that dwell in the wildernesse, shall kneele  
 before him, and his enemy shall licke the  
 dust: that is, they shall fall downe so  
 low when they worshop him, that their  
 mouthes shall touch the earth. So saith  
 the Prophet Esaias, Chap. 49. 2. Also it  
 is thus witten, Leuit. 19. 32. Thou shalt  
 rise vp before the hoare head, and honor  
 the person of the old man, and dread thy  
 God.

Thirdly, to obey them and doe that <sup>3.</sup>  
 which they commande, as Paul biddeth <sup>To obey</sup>  
 vs, Ro. 13. 1, 2. Let euery soule be subiect <sup>them.</sup>  
 to the higher powers: and whosoeuer re-  
 sisteth the power, resisteth the ordinance  
 of God. Likewise Peter saith, Submit  
 your selues vnto all maner of ordinance  
 of man, for the Lords sake, whether it be  
 vnto the King, as vnto the superiour, or  
 vnto Gouvernours, as vnto them that are



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sent of him, &c. 1. Pet. 2. 13. *reade more,*  
Prou. 23. 22. and Coloss. 3. 22. and Heb.  
13. 17.

4.  
To main-  
taine  
them.

Fourthly, to maintaine them, to suc-  
cour, cherish, and defend them, as occa-  
sion requireth and as we are able, as to  
defend their liues in time of danger,  
though it be with perill or losse of our  
owne life: to maintaine and suc-  
cour them, if neede bee, in sicknesse, in  
pouerty, or any other necessitie, as Io-  
seph succoured his old father Iacob.

6. *Quest.* Concerning the third of  
these foure things, I stand in doubt, whe-  
ther superiours are to bee obeyed in all  
things; wherefore I pray you open that  
point a little further.

How farre  
obedience  
is to be gi-  
uen to Su-  
periours.

*Ans.* The Lord that hath giuen vs  
that commandement to obey our su-  
periours, hath rendred a reason also  
why they ought to be obeyed. For as all  
honour and all obedience is due to God  
without any exception: so hath he most  
graciously committed and granted some  
of his owne honour and glory to su-  
periours, as if he had put some of his  
own royall garments vpon them, there-  
by

*God and Man.* Comman. 5.

by to cause vs to honour them: as for example: although the Lord bee God alone Deut. 4. 35. yet this glory hath bee communicated so farre to Kings and Magistrates, that he calleth them Gods, because they are his Vicegerents, and sustaine his person in certaine causes, as you may read Exodus 21. 6. and 22. 8, 9, 28. and Psalm. 82. And albeit we haue but one Teacher or Pastor, euen Christ, Matth. 23. 8. yet the Lord hath put so much glorie vpon the Ministers of his Word, as to call them our Doctors or teachers, because as the Father sent Christ, so Christ sent them, Ioh. 20. 21. with the word of reconciliation, as Ambassadors to intreate men to bee reconciled to God, 2. Corinth 5. 20. Although God onely be our Father, Math. 23. 9. Ephes. 4. 6. our onely Creatour and maker, as Esaias sheweth, Chap. 64. 8. neuerthelesse hee hath imparted this glory to our naturall Parents, that they are called our fathers, because hee hath giuen them his power, and appointed them to begette vs. Notwithstanding that Christ alone is the

Magi-  
strates.  
  
Ministers.  
  
  
  
  
  
  
Naturall  
parents.

£ 3                      onely



Comman. 5. *The Couenant betweene*

**Husbands.** onely head of his Church, and of every member thereof, Ephes. 1. 22. yet this honour is giuen to the husband, that hee is called his wiues heade, Ephes. 5. 23. because hee is to loue and cherish his wife, as Christ loued his Church. Whereby you may see, first, that obedience is to be giuen to all superiours, and secondly, that all obedience is not to bee giuen to all superiours, but onely to euery one that obedience, which the glory, that God hath imparted to each of them, requireth. And for this cause we giue one obedience to the Magistrate, and another to the Minister, and another to the Master, and another to naturall Parents, and each wife another to her owne husband. Now whatsoeuer any superiour commandeth according to the glory which the Lord hath put vpon him, that ought the inferiour to obey and doe. But if any superiour will extend his authoritie aboue the glorie receiued, hee ought not to be obeyed in that thing. As for example, if the Magistrate command a Subject to giue him

**Note.**

How farre  
superiours  
must be o-  
beyed.

*God and Man:* Comman. 5.

him that honour which a wife oweth to her husband, and in all things to obey him as a wife doth her husband, the subject is not bound, neither ought to give that obedience to the Magistrate. And that which is manifest, and so cleare in this example, that no man can, or will, for shame denie it, the same may bee said of the rest. For the authoritie of enery superiour is finite, and limited within certaine boundes and listes, according to the measure and qualitie of the glory which the Lord hath communicated unto him, and hee ought not to goe beyond that. For it is God alone who hath all authoritie over all without limitation or exception. And if any superiour doe goe beyond his authoritie, yet the inferiour ought not therein to obey him.

The authoritie of superiours is limited.

And for this cause, when the Lord commandeth inferiours to obey their superiours, hee doth now and then admonish them how farre they ought to obey. As when hee biddeth the Subject obey the King, hee saith in the



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booke of the Preacher, Chap. 8. verse 2. I aduertise thee to keepe the commandement of the King, but according to the oath of God. That is, with this limitation, or exception, that thou breake not the oath which thou hast sworne to God. For if the King command thee to breake any of Gods commandements, to the keeping whereof thou hast bound thy selfe by an oath, thou must not obey him. So Christ saith, Matth. 22. 21. Giue to Caesar the things that are Caesars; and giue vnto God those things which are Gods. So Paul wilbeth men to obey Magistrates for conscience sake, Rom. 13. 5. Now hee that obeyeth further then God commandeth, hee doth it not for conscience sake, but against his conscience, because it is the Lord onely that bindeth the conscience. And for this cause Daniel and his fellowes refused to obey the Kings commandement, Dan. 3. & 6. and the Apostles would not obey the commandement, which the Consistorie of the Iewes enjoyned them, Act. 4. 19.

Also

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Also when Commandement is giuen to obey the Ministers of the Word, Deut. 17. 12. this clause or caveat is annexed, that standeth before the Lord thy God to minister there, as if he had said, so long and so farre as hee executeth his office before the Lord. The same Christ teacheth vs, Matth. 23. that whyles the Scribes sit in Moses seat, all that which they command out of the Word of God, is to be obeyed. The same admonition doth the Apostle giue, 1. Thess. 5. 12. and Heb. 13. 17. Concerning children it is said, Ephes. 1. Children, obey your Parents in the Lord, but no further. Likewise seruants must obey their Masters, but in the Lord, Ephes. 6. 7.

Againe, it is written, Coloss. 3. 18. Wiues, submit your selues vnto your husbands, as it is comely in the Lord.

And reason teacheth vs how equall these exceptions be. For it is a generall axiome among the learned, that, *Lex inferioris non praeiudicat nec derogat legi superioris*, The Law of the inferiour is not preiudiciall to, neyther diminisheth any thing from the Law of the Superiour.



Comman.5. *The Covenant betweene*

7. *Quest.* What is the reason of this Commandement? and how doe Parents prolong the dayes of their children vpon earth?

Ans. The reason I take to bee this, that as befoze the Law naturall Parents and Governours of great Families had power to put to death such as within their house deserved it, Genes. 38. 24. so after the Law giuen at Horeb, that authoritie and moze also was committed to certaine men of Israel chosen to bee Magistrates. And if any naturall sonne disobeyed his Parents, hee was brought befoze the Magistrate and put to death, Deut. 21. 21. Likewise all inferiours were to be punished by the Magistrate according to the qualitie of their trespasse, if they disobeyed their Superiours. Wherefoze, seeing God hath giuen authoritie to Magistrates to punish Offenders, and to put them to death if their offence deserue it; and also made the Magistrate a protector and defender of them that doe wel, as it is manifest, 1. Pet. 2. 14. Rom. 13. 3, 4. Deut. 1. 16, 17. the Lord in this Commandement  
char,

God and Man. Comman.5.

chargeth inferiours to obey their Superiours, and in so doing they shall be defended and protected by their Superiours from wrongs and from iniuries, and so haue their liues and their dayes prolonged vpon earth. Whereas otherwise if they disobey their Superiours, they haue authoritie to cut them off, and shorten their dayes.

8. *Quest.* Why doth *Paul* say this Commandement is the first with promise? had not the second a promise added to it?

*Ans.* That which is added to the second Commandement, is rather a declaration of the Justice and Mercy of God, then any promise. But, whereas God hath made many promises, and great to them that keepe his Commandements, and specially, *Leuit. 26.* and *Deut. 28.* of all those promises he hath not annexed any one to any of all the tenne Commandements, when hee gaue them in *Sinai*, saue only this one promise, and that to this fift Commandement only, and so it is both the first, and also the last Commandement which hath any of all those

How there is a promise annexed to this Commandement.

pro



Comman.5. *The Covenant between*  
promises annexed vnto it. For otherwise  
this promise pertaineth to them that  
keepe the other Commandements, as it  
is manifest, Deutero.6.2.& 11.9, 21.&  
32.47.

9. *Quest.* Now that you haue shewed  
me the meaning of the Lord in this Com-  
mandement, I pray you declare who  
breake it, that so wee may haue more vse  
of it.

1. *The breake-  
kers of this  
Comman-  
dement.  
Rebels.* Ans. First, they that rebell against  
Kings, Princes, and Magistrates, as  
did Dathan and Abiram the sonnes of  
Reuben against Moses, Numb. 16. as did  
Sheba the sonne of Bichri against Dauid,  
2.Sam. 20.1. as did Iozacar and Iehosa-  
bad against Ioash King of Ierusalem,  
2.Kin. 12.21. as the seruants did against  
Amaziah King of Iudah. 2.King. 14.19.  
but are threatned with Gods Judge-  
ments for their rebellion, Mich. 1.13.  
And by treason were foure Kings of Is-  
rael slaine within the space of foure and  
thirtie yeeres, as we read, 2.King. 15.

2. *Murmu-  
ring Sub-  
iects.*

Secondly, they that murmur against  
their Princes and Magistrates, and find  
fault with paying of Tribute, not con-  
side-

considering that they, their wives, their children, and all that they have, are preserved in safetie and peace, by the care, wisdom, and providence of their prince. Thus the subjects in Salomons daies murmured, as it appeareth, 1. King. 12.4. although Salomon made silver in Jerusalem as plentiful as stones, 1. King. 10.27. And upon such sinfull murmuring, follow euill words and railing speeches contrarie to the Commandement, Exodus 22.28. Job. 34.18. Thus Shemei rayled on Dauid.

Thirdly, they that fauour and maintain Traytors, or male-content malicious Subjects, giving them countenance or entertainment. And such bee they that harbour our close Papists and disguised Traytors the hypocriticall Iesuites, which are the vipers of England, and will eat out the belly of England, to let the Pope, the instrument of the red Dragon, come in againe, except their fosterers may be well looked vnto, and receiue according to their wicked deserts. And whosoever in England loueth partially Lords Anointed our most gracious

3.  
 Fauourers  
 of Tray-  
 tours.



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etious King IAMES, that hath made  
Silver as plenteous as stones in Eng-  
land (so) what childe. servant, or beg-  
ger hath not Silver in his purse at this  
day?) and through the Lords blessing al-  
so hath made such deep peace and royall  
prosperitie within the wals of England,  
as neuer was in any Nation since Salo-  
mons dayes; that I may spare to speake  
of the vnspeakeable treasure of the Gos-  
pell, whosoever, I say, loueth his dread  
Souveraigne truly, detesteth these Pe-  
pish Jesuites and all Poperie, as aduer-  
saries to Christ, to the Gospell, and to  
all Christian Princes, and therefore de-  
fire their fauourites may be well looked  
into. For, their malice is against the  
Gospell of Iesus Christ, and against all  
the mightie maintainers of it. And if  
the glorious light of the Gospell should  
ever hereafter be quenched in England,  
how shall wee sinfull creatures in this  
Woꝛld, which is full of darknesse, finde  
the way to Heauen: how shall our poste-  
ritie and successors come to saluation?  
yea, and how greatly shall God bee dis-  
honoured, when Papists, Atheists and  
Hea-

Comman. 5. *God and Man.*

Heathens throughout the World (for they haue all heard what great things the Lord hath done for England) shall say, where is now the God of England? what is now become of the Gospell of Christ that was so plentifully preached in England? & that this were well considered of all that feare God. For my part, it is greater then I am able to expresse. The Lord for his owne glorious names sake shew mercy to England, and be good to them that shall come after vs, that our grape-eating set not posterities teeth on edge, as the Israelites children did beare the iniquities of their Fathers almost fortye yeeres in the Wildernesse, Numb. 14. 33. and that tolerated Papists bee not prickes in the eyes, nor thornes in the sides of our posteritie.

Fourthly, they that doe not faithfully execute their office committed to them by the Prince, whether they haue office in the Church or Common-wealth, but turne Iudgement into gall, and righteousness into worme-wood, Amos 5. 7. & 6. 12. but bite with their teeth, and cry peace, but if a man put not into their

mouthes,

Jerem. 16.

11. 12.

4.

They that  
doe not  
faithfully  
execute  
the duties  
of their  
calling.



Comman.5. *The Covenant between*

mouthes, they prepare warre against him, Mich.3.5. For as the Kings throne is stablished by Justice and Mercie, Pro. 16.12.& 20.8,28. So for want of due execution it is overthrowne. And where there is no vision, the people decay, Prou.29.18. Wherefore, seeing these two, administration of Justice, and sincere preaching of the Word, are two chiefe pillars to support a Kings throne, and the Lord chargeth the Kings to see both these duly performed, they that decrease the King in these two, are meanes to pull downe his throne.

5.

They that disobey the Word of God declared by the Ministers thereof.

Fifthly, those that obey not the Ministers of the Word of God, when faithfully they preach the Gospell and deuide the Word aright, they offend against this Commandement, and are causes of great wrath from the Lord, and of much calamitie among men. For as the Lord commanded Ioshua to stand before Eleazar the Priest, who should aske counsell of the Lord for him, Numb.27.21. and as David accordingly did in all his actions aske counsell of the Lord by the Priests and Prophets, 1.Sam.22.15. &

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*God and Man. Comman. 5.*

23.2, 4, 6. And as Iehosaphat prospered whiles he sought the Lord, 2. Chron. 17. 3, 4, 5. and as Ioash did, that was right in the sight of the Lord, all the time that Iehoiada the Priest taught him, 2. Kings 12. 2. as did also Vzziah King of Iuda in the dayes of Zechariah, that instructed him in the feare of the Lord, 2. Chron. 26. 5. so they that haue not obeyed the Word of the Lord declared to them by his Ministers, haue purchased many miseries, as the Prophet of the Lord told Amaziah King of Iudah, 2. Chron. 25. 16. I know that God hath determined to destroy thee, because thou hast done this (that is; serued Idols, Vers. 14.) and hast not obeyed my counsell. For he counselled the King to forsake his Idolatrie. For it is a generall rule and a truth grounded vpon the Law of God, Leuit. 26. 21, 24, & 2. Sam. 22. 27. which Azariah the Prophet told Asa that good King of Iudah, 2. Chron. 15. 2. saying, The Lord is with you, while ye bee with him: and if yee seeke him, hee will bee found of you: but if ye forsake him, he will forsake you. And which Semaiah

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the



Comman. 5. *The Couenant betweene*  
the Prophet told Rehoboam, 2. Chron.  
12. 1, 2, 5. Yee haue forsaken mee (sayth  
the Lord) therefore haue I left you in the  
hands of SHISHAK. And Abiah King  
of Iudah reprimanded Ieroboam and all  
Israel, 2. Chron. 13. 9. for the same cause.  
In the Kingdome of Israel, wee reade  
not of one good King that continued in  
the feare of God, and therefore they  
were depriued of the tokens and testi-  
monies of Gods fauour, 2. Chron. 15. 3.  
and also oppressed with many calami-  
ties, Hos. 5. 11. Mich. 6. 15. and at the last  
were destroyed from being a kingdome.  
Likewise, the chiefe cause of the destruc-  
tion of Iudah and Ierusalem when they  
went into captiuitie, was because they  
would not obey the Priests and Pro-  
phets of the Lord, as Ieremie witnesseth,  
Chap. 35. 15, 16, 17. and that also was  
the cause of their reiection at Christs  
comming, Matth. 23. 37, 38, 39. This  
also is the cause why the seven famous  
Churches in Asia haue their Candle-  
sticks remooued from them. This is  
the cause of the miseries of Germany,  
France, and Flanders. And except  
there

there bee more obedience given to the Word of God among vs, then I can perceiue there is, wee may daily looke for some great iudgement from God. We had need daily to remember the comparison the Apostle vseth, Heb. 2. 2, 3. where he sheweth that if the disobeyers of the Law given by Angels, were sharply punished, much more shall they bee punished, which obediently receiue not such grace as now is offered in the Gospell. The Lord of his mercie open our eyes that we may see it; and mollifie our stonie hearts, that wee may vnsainedly repent, and renue the couenant of our God, and so preuent his further Iudgements.

Now, if I should come to particular states and degrees of men, or to particular sinnes, to shew how that which the Ministers of the Word preach in the Name and in the Wordes of the Lord, is disobeyed; I should bee too too tedious, although I haue already ouer-shot my selfe, as hauing purposed but onely to haue pointed with the finger to the capitall heads of things, whose branches



Comman. 5. *The Covenant betweene*

ches are more fully declared by daily preaching, then I am able to come nere unto by writing, severall occasions moving the Spirit by which they speake, to touch particulars most notably. What person so meane or so base throughout all the Land almost, that doth not despise the Minister and the Word he preacheth, as their workes declare? What man followeth not his owne fantake? Let the Minister preach never so much, hee will doe what hee list, and thinketh all is well if hee doe not such open violence as the Lawes of the Land wil punish. What covetous Idolaters, what cruell Oppressors, what uncleane persons, what deceitfull Traders, what cunning Jugglers in all dealings, what Falshood in fellowship, what Coozenage in bargaining, what mercilesse Misers, what discontented Murmurers, what virulent Hatred, what bloody Murders, that blood toucheth blood? that a man might here almost rehearse the first verse of the first Chapter of Esaias. And yet for all this, who can say that such a man pricked in his soule with remorse of con-

*God and Man. Comman. 5.*

conscience for his finnes, or else terrified with the Judgements of God, hath given any notable testimonie of true repentance before hee durst presume to come to the Lords Table? nay, diuers commanded to testifie their repentance because their offences were publike, doe shift it off, being more ashamed of mens faces, then afraide of GODS Judgements. And where then is the obedience given to the Ministers of the Word of God? Salmon sayth, Prou. 30. 12. There is a generation that are pure in their own conceit, and yet are not washed from their filthinesse.

Sixtly, children that disobey their Parents and mocke them, as Ham did his Father Noe, Genes. 9. 22. of whom thus speaketh the Holy Ghost, Prouerb. 30. 17. The eye that mocketh his Father, & despiseth the instructiō of his mother, let the Rauens of the valley picke it out, and the yong Eagles eate it. They that make marriages for themselves without their Parents knowledge, liking, and consent, contrary to y<sup>e</sup> Law of God, Ex. 22. 16, 17. So did Esau, Gen. 26. 34, 35. 27.

6.  
They that  
disobey  
their Pa-  
rents.



Comman. 5. *The Covenant betweene*

46. They that by dissention, and by their wickednesse griene their Parents, as Iacobs Sons did, when they sold Ioseph in, to Egypt, Ge. 37. 33, 34, 35. & when they guilefully slew the Schemites. Ge. 34. 30. So did Amnon griene his father Dauid, when he defiled his sister Thamar, 2. Sam. 13. 21. and Absolom when hee slew his brother Amnon, 2. Sa. 13. 31. & when he rebelled against his Father, 2. Sa. 15. They that smite their Parents, & therefore ought to be put to death, Ex. 21. 15. Deu. 21. 18. They that will not bee ruled by their Fathers counsell, as Salomon biddeth thē, Prou. 23. 22. but follow their own fancies. They that entice children from their Parents, or without their Parents knowledge lead them to wickednesse. They that runne away from their Parents. They that suffer their Parents to famish for want, and helpe them not, though they be able. They that steale any thing from their parents, as Michah did frō his mother, Iudg. 17. 1, 2.

7.  
Wiues that  
disobey  
their Hus-  
bands.

Seuenthly, wiues that are not obedient to their Husbands as they ought to be, but either forsake the guide of their youth,

*God and Man: Command. 5.*

youth, and forget the covenant of their God, Pro. 2. 17. and with Harlots behaviour and subtle hearts, are alwayes babbling, sometime within, sometimes without, lying in wait at euery corner to entice yong men to wickednesse, and impudently kisse them, and draw the home to their houses, as it were shepe to the slaughter, and say their Husbonds are gone from home, as Salomon declareth at large, Pro. 7. 10, &c. or else are continually chiding, Pro. 19. 13. that the Husband had better dwell in a corner of the house top, then in a wide house with such a wife, Prou. 25. 24. or else are idle and doe nothing, as though they ought not as carefully to looke to the things in the house, as the Husband to the things abroad. Or else they will bee wiser then their Husbonds and ouer-rule them. But if good and religious wiues would learne their duties, and how they ought to behaue themselves, let them read Pro. 31. 10. 1. Pet. 3. 1, &c.

**Eighthly**, seruants breake this Commandement, when they are idle loyterers, and not painfull labourers; y looke

8.  
Seruants  
that diso-  
bey their  
Masters.



Comman. 5. *The Covenant betweene*

for al their wages, but make no cōscience to neglect their service; that will worke till they sweat when their Master is present, but loyter so sone as he hath turned his back till they catch a cold with being idle. They y despise their Masters which are ignorant of the mysteries of saluation, & thinke it is no matter befoze God, if they loyter whē they haue such Masters, not regarding that they cause their ignorant Masters to speake euil of their God, of their faith, and of their Religion. But these seruants may learn what Paul teacheth them, 1. Tim. 6. 1. Others whose Masters haue knowledge and belēue in God, they likewise grudge and mutter, saying, they are as good as their Master, they are his bʒethʒen, and that G D accepteth no persons. But these seruants consider not y Lords appointment, who could haue made the seruant a Master, y subiect a King, the sonne to be the father, the yonger to be the elder, if it had pleased him: but seeing the Lord hath disposed of all men for the affaires of this life, let euery man be cōtent with his calling and therein abide with God, 1. Cor. 7. 24 And let these seruants read Paul, 1. Tim.

6.2. Others neglect their seruice, because their Masters are too hard & rigorous without cause, as though a servant might doe euil for euil. But let these seruants read 1.Pet.2.18. Also those seruants break this Commandement, which serue their Masters as Ziba serued Mephibosheth, 2.Sa.16.1,2,3.& 19.24,25. Other seruants, whē a man bringeth their Master a present, or a bribe to obtaine unlawful fauor in an euil matter, if y<sup>e</sup> Master refuse it, because he will not be corrupted, then they will receiue something secretly, promising to do their best to corrupt their Master. Sometime where the Master is a good man and taketh nothing of his tenants but his rents, the servant wil go in his Masters name (but without his Masters knowledge) for something, & keepe it to himselfe, as if it were Gehesie, 2.Kin 5.20,27. Sometime when the Master maketh the servant his purs-bearer, and biddeth him giue a shilling to a poore man, the servant much like Iudas, will giue the poore man six pence and put the rest in his owne purse. Sometime y<sup>e</sup> seruāt put in trust to sell his Masters goods in y<sup>e</sup> shop, in the faire, in y<sup>e</sup> market, in y<sup>e</sup> mart,



Comman. 5. *The Couenant betweene*

will alwaies bee purloynning some to himselfe; whereby some masters are shortly consumed, and the wicked servant by his wicked Mammon enriched. Some servants make a couenant with theeves, and so rob their masters. Some servants get great summes of their masters money into their hands, and runne away with it. Some betray their masters sonnes and daughters, to lewd company, or to bee married. Some doe many things in their masters names, whereof their masters are ignozant. And there is neither siluer nor gold, nor any other thing, so rare to bee had at this day, as it is to find a good and faithfull servant.

9.  
Youth dis-  
obeyeth  
age.

Fifthly, how little reuerence youth giveth to age, is a thing moze manifest to the eye of the world, then that there needes any words to bee spent about it. It were rather to bee wished, that they which are in authoritie would redresse it, by punishment laid vpon every boy, that hauing but a feather in his hat, or a poinado at his girdle, or a short cloake on his backe, or twelue pence in his purse,

*God and Man. Comman. 5.*

purse, will iustle with every man that gives him not the way, wil saucily crow over ancient gray-headed fathers, and contemptuously abuse all ages and degrees whom they stand not in awe of. So that the obedience they give to any, proceedeth of a servile feare of punishment, and not of any reverence to God, or to his commandements.

Now it remaineth on the contrarie part, to see how superiours, to not performing their duties, doe also bzeake this commandement. And herein it will appeare, that sometimes they are the cause themselves why their inferiours doe not obey them as they ought.

The duties of superiours to inferiours.

First, when chiefe Magistrates, whose dutie is to maintaine true Religion, and to administer iustice without respect of persons, Leuit. 19. 15. Deut. 1. 17. that iudgement may run downe even throughout their dominions like water, and righteousness like a mighty river, Amos 5. 24. do omit these things, and give themselves to ease and pleasure, or else destroy Religion, and pervert iustice; then through the iust iudgement

I.  
The dutie of Magistrates.



Comman. 5. *The Covenant betweene*

ment of God it comes often to passe, that their inferiours honour them not. Absolom tooke occasion, vpon some want of execution of iustice, to rebell against his father, & the holy Ghost hath noted it for our instruction, 2. Sam. 15. 3. Because Salomon fell to Idolatrie in his old age, the Lord both raised vp three aduersaries against him, even Hadad the Edomite, 1. King. 11. 14. and Reson the sonne of Eliadah, 1. King. 11. 23. and Ieroboam his owne subject, to lift vp his hand against him, 1. King. 11. 26. and also told him that he would rent the kingdome after his death, that his sonne should bee King but ouer one whole Tribe of Iudah, and ouer part of Benjamin, 1. King. 11. 11, 12, 13. When Ahab and Iezabel had put downe true Religion, and erected grosse Idolatrie, and slaine the Prophets of the Lord, as Elijah complained, the Lord threatned great destruction to Israel by Hazael, and by Iehu, 1. King. 19. 15, 16, 17. as also because Ahab had murdered Naboth and his sonnes, 1. King. 21. 20, 21, 22, 23, 24. the accomplishment whereof, together

*God and Man. Comman. 5.*

together with repetition of the causes, we read, 2. King. 9. 7, 26. and 2. King. 10. Throughout the whole story of 5 bookes of Kings & Chronicles it is manifest, that want of administration of iustice, & want of maintenance of true Religion, was the cause of ciuill tumults & insurrections, & of forren inuasions, as was partly touched before, when I spake of disobedience to the Ministers of the Word. Wherefore Dauids song of mercy and iudgement, Psalm. 101. were a worthy glasse for al Kings and Princes to looke in continually. And Salomon hath a memorable sentence, Prou. 16. 12. It is abomination to Kings to commit wickednesse : for the throne is stablished by iustice. When as Kings would haue their kingdomes confirmed to them and their posteritie, & as they would haue all their subiects loyall and faithfull : so let them maintaine Gods true and pure Religion, and minister iustice vprightly without any respect of persons. And then will the Lord stablish them and their kingdomes, then will the Lord protect them and their kingdomes, that no enc-

mie



Comman. 5. *The Covenant betweene*

me shall be able to doe them violence. For there is no wisdome, neither vnderstanding, nor counsell against the Lord, Prou. 21. 30. And who is hee that can say, that there was euer any man deceiued, that put his trust in the Lord and kept his Commandements: But heere is one thing which is not to be passed o-uer with silence, that is, The King may not say to the Lord, I haue appointed Magistrates, Judges, and Officers, and commanded them to deale iustly in iudgement, and if they doe otherwise, it is their fault and not mine: Neither may the King say to the Lord, I haue commanded the Ministers of the Word to preach truely and diligently, and if they either preach lies and heresies, or be negligent, it is their fault, not mine; I say, a King may not thus answer the Lord, nor thinke his dutie so discharged. But if Cambyses, a heathen Prince, put Sisamnes, a corrupt and wicked Judge, to death, because hee ministred not iudgement vprightly, and caused his skinne to be layde off him, and thereof a seat to be made for the next Judge to sit vpon,

Note this.

Magi-  
strates ne-  
gligence.

A corrupt  
Iudge.

*God and Man. Comman. 5.*

upon, and placed Otanes his son, Judge  
in his Fathers roome, to sit continually  
upon his fathers skin when hee sate in  
iudgement, thereby admonishing him  
to minister true and vpright iudge-  
ment, as Herodotus writeth Lib. 5.  
how much more ought Christian Kings  
severely to punish corrupt Judges, who  
by perverting iustice, bring danger of  
Gods wrath to the King, and to the  
whole Kingdome? A wise King, saith  
Salomon, 20. 26. scattereth the wicked,  
and causeth the wheele to turne over  
them. Moses that meeke man, Num.  
12. 3. was angrie with the Captaines  
of the Host for saving the women of Mi-  
dian alive, whom they ought to haue  
slaine, and caused them afterward to  
put these women to death, Num. 31. 14.  
Dauid confessing that the sonnes of Zer-  
uah were too hard for him, 2. Sam. 3.  
39. so that he was not able, as beeing  
newly established in his Kingdome, to  
punish them according to their deserts,  
afterward as occasion serued, put Ioab  
out of his office, and made Amaza cap-  
taine of the Host in his roome, 2. Sam.



Comman. 5. *The Covenant betweene*

19. 13. and 20. 4. That good King Hezekiah, perceiuing that Shebna the Steward of his house, Esai. 22. 15. was a wicked man, and a secret fauourer of all the wicked in his Kingdome, found opportunity to displace him, and brought him downe from being chiefe Steward, and made him but one of his Scribes, and placed Eliakim Steward in his roome, 2. King. 18. 18. Zealous Nehemiah sent twise from Sushan to Ierusalem with great authoritie, both times reprobued the Rulers of the people; first, because they oppressed the people cruelly, Nehem. 5. 7. secondly, because they suffered the people to break the Lords Sabbath, Nehem. 13. 17. The good young King Ioash did not onely restore Religion after the death of that wicked Athalia, 2. Chron. 23. 18. but also reprobued Iehoiada the high Priest and the rest of the Priests, for negligence in their office, and straitely commanded that the things belonging to Gods worship should bee better regarded, 2. King. 12. 6. 7, &c. And for this cause, good Kings in Ierusalem haue

*God and Man.* Comman.5.

have not onely restored true Religion in the beginnings of their raigne, but also proceeded afterward to redresse and make further reformation, as occasion required. So did Asa, 2. Chron. 15. 8. Iehosaphat, 2. Chron. 19. Ioash, 2. Chronicles 24. 4. and Iosiah, 2. Chron. 34.

And besides these examples, there is a generall doctrine, Leuit. 20. vers. 4. 5. that if the people of the Land (that is, the Magistrates especially) winke at sinne, will not see it, and so suffer it to goe unpunished, then the Lord will set his angry countenance not only against the sinner, but also against the people of the Land. A notable spectacle of this doctrine is, Iosh. 22. 19. When the Reubenites, Gadites, and halfe of the Tribe of Manasses had built an Altar on the South side of Iordan, for a memoriall to their posterity, that it might be knowne they were Israelites. But when the Israelites inhabiting within the land of Canaan, heard that their brethren had made an Altar, they supposing it had beene for Idolatrie, and therefore were

The Magistrates negligence causeth the Lords wrath against a whole nation.

**Z** afraide



Comman. 5. *The Couenant betweene*

afraide of Gods iudgements, and sent  
messengers ouer Iordan to their bre-  
thren, saying, Seeing ye rebell to day a-  
gainst the Lord, euen to morrow hee  
will be wroth with all the congregation  
of Israel, acknowledging that if they  
should suffer sinne unpunished, the  
Lords wrath would burst out against  
them all, as the place evidently sheweth.  
Yea, if sin be secretly committed, & kept  
close from the knowledge of the Magi-  
strate, yet the Lord will bee angry with  
the whole land, as it appeareth in the ex-  
ample of Achan, Iosh. 7. For though hee  
only sinned secretly, yet the army of Is-  
rael was put to flight for his offence, and  
thirtie six men of Israel were slaine. The  
same is manifest, Deu. 21. in that the Ma-  
gistrates must in such sort protest their  
innocencie, and so purge the Citie from  
blood-guiltinesse, when a man is found  
slaine in the field, and the murderer is  
not knowne. When Isaac sojourned in  
Gerar, said of Rebecca that shee was his  
sister, Abimelech a heathen king after-  
ward perceiuing that she was his wife,  
called Isaac vnto him, & reprouing him

for

*God and Man. Comman. 5.*

for it, said, One of the people had almost  
 lien by thy wife, so shouldst thou haue  
 brought sin vpon vs, Gen. 26. 10. he doth  
 not say, so shouldst thou haue brought  
 sin vpon him that had lien with thy wife  
 only: but he saith, vpon vs, shewing that  
 if sin be committed, the wrath of y<sup>e</sup> Lord  
 wil be against the whole land, & special-  
 ly against them, to whom God hath gi-  
 den authority to punish it. Also vpon like  
 occasion Abimelech had said before to A-  
 braham, Ge. 20. 9. What haue I offended  
 thee, that thou hast brought on me, & on  
 my kingdom this great sinne? Therefore  
 Salomon said & did well, 1. Kin. 2. 46.

Secendly, because the Ministers of  
 the World sometimes doe not their du-  
 ties, therefore it comes to passe that both  
 the seruice of God is abhorred, 1. Sam. 2.  
 17. and the Ministers themselues are  
 despised, Mal. 2. 8, 9. Because ye are gone  
 out of the way, &c. therefore haue I also  
 made you to bee despised and vile, &c.  
 For as Paul setteth himselfe for a pat-  
 terne for all faithfull Pastors to follow,  
 Act. 20. 18, &c. and giueth Timothy a re-  
 uerent & dreadfull charge, 1. Tim. 5. 21.

2.  
 The du-  
 ties of Mi-  
 nisters.



Comman. 5. *The Covenant betweene*

and 2. Tim. 4. 1, 2. so there are fearefull iudgements denounced against euill Pastors in many places of the Scripture, as Zach. 11. 17. O idle Shepheard that leaueth the flock, the sword shall be vpon his arme, and vpon his right eye. His arme shall be cleane dried vp, and his right eye shall be vtterly darkned.

2. **Duties of husbands.** Thirdly, because husbands sometime perfoyme not their duties, as they are taught Ephes. 5. 25. 28. Colos. 19. and 1. Pet. 3. 17. but when they cannot lawfully obtaine a bill of diuorcement, they make them selues a bill of wicked libertie, and giue themselves to commit Adulterie and Fornication with other women, therefore it comes to passe that their wiues are not obedient to them.

4. **Duties of parents.** Fourthly, because Parents bring not vp their children in the nurture and feare of the Lord, as Paul biddeth, Ephe. 6. 4. but either cocker them, and feare to displease them, as Heli did, 1. Sam. 2. 23, 24. and Dauid did, 1. King. 1. 6. or pricke them vp in pride, and teach them to mocke and abuse others, and sometime

time the Father wil teach his Sonne to mis-call his Mother, and somtime the Mother will teach her Daughter to mis-call her Father; and thus the Parents sport themselves with their children, and make no conscience to sweare and curse in the presence of their children; therefore doth it come to passe by Gods iust iudgement that their children rebell against them, as Absolom and Adoniah did against David; or grieue them, and bring them to such calamitie, as Hophnia and Phineas brought their old father Heli; or wound their hearts with sorrow, when they see them giuen to whoredome, stealing, to robbing, to spending, all they can rap or rend; to murder, to Treason, to Pererie, to Atheisme, and so finally to come to the gallows; and when first through their Parents wicked education, and secondly, through such a lewd life they come to ignominious deathes, it is most of all other to bee feared, lest they depart hence to the Diuell in hell. Salomon giueth Parents good counsell, Prou. 22. 15. and 29. 15. But when foolish pittie



Comman.5. *The Covenant betweene*

doth so possesse the parents, that they cannot find in their hearts to correct their children whiles they are young, they must afterward, will they, nill they, endure the griefe of it in the end. Parents watch night and day with labour and paines taking, and often pinch themselves to provide for their childre earthly wealth, but how to get them inheritance in the Kingdome of heaven, comes not once into their minde, though God specially charge them to instruct their children in the wayes of his Lawes, Deut.6.7. And that is a token what reckoning parents make of God or of Heaven. Therefore, no marvelle though their children disobey them.

5.  
Duties of  
Masters.

Fiftly, Masters teach their servants fraud, guile, robbery, impietie, and all wickednesse, not only by their euill example, but even by their Commandement, and therefore haue no cause to looke for obedience or fidelitie at their hands.

10. *Quest.* What is the punishment for him that breaketh this Commandement?

*Ans.*

Ans. It is death, as you may reade, The pu-  
Exod.21.15,17. Leuit.20.9. Deut.21. nishment.  
18,&c.

CHAP. VII.

*Of the sixt Commandement.*

*Quest.*

**T**He sixt Commandement.

Ans. *Thou shalt not kill.*

1. *Quest.* What is the summe of  
this Commandement? or what is to be  
considered in it?

Ans. This Commandement and the  
rest following are all negatives, and the  
Lord beginning here with the greatest  
trespasse that one man can possibly com-  
mit against another, euen murder, pro-  
ceedeth by degrees downward from a  
great offence to a lesser, till hee come to  
the least desire that is in mans heart to  
couet any thing that belongs to our  
neighbour, and forbiddeth them all. In  
this Commandement wee will first con-  
sider how many kinds of murder there

The order  
of the Co-  
mande-  
ments.



Commman.6. *The Covenant betweene*  
 be, secondly, how many wayes it is  
 committed.

2. *Quest.* How many kindes of murder doe you say there are?

Ans. According as man consisteth of two parts, the soule and the bodie: so there is one manner of killing the soule, and another of the bodie.

3. *Quest.* How is the soule killed?

Murder of  
 the soule.  
 Dumme  
 Ministers  
 are Mur-  
 derers.

Ans. As the bodie may bee famished to death for want of food, or be destroyed with poyson, so there is a famishment of the soule, when it is deprived of the spirituall food of the Word of God, and the Lord chargeth him as guiltie of blood that thus killeth any man, Ezek. 33.7,8. O sonne of man, I haue made thee a watchman vnto the house of Israel: when I shall say vnto the wicked, O wicked man, thou shalt dye the death, if thou doest not speake, and admonish the wicked of his way, that wicked man shall dye for his iniquitie, but his blood will I require at thy hand. Also they that teach and preach heresie or false and pernicious doctrine, which I suppose is compared to worme-wood, Apoc. 8.11. they  
 poyson

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perfon and deftroy mens foules, as that holy Father the Antichrift of Rome doth, and as Mahomet hath done. For thefe two are pernicious enemies of mans faluation throughout the World almoft, the Pope in Europe, and Mahomet in Asia and Africa.

*Quest.* What fay you then of the killing of the bodie?

*Ans.* The diuers kinds of murdering the bodie are fo commonly knowne by lamentable experience, that I fhall not need to ftand vpon it. But in one word or two thus much. If the Murderer bee not knowne, but a mans life is taken away, and no man can tell who fhed that blood, then all the Citie, Towne, Village, or Parifh where fuch murder is fecretly committed, is guiltie of that mans blood that is flaine, but fpecially the Magiftrates and chiefe Gouvernours of that place, becaufe they kept not better watch and ward for mens fafetie, but through fome negligence of theirs let a mans blood be fhed, and the Murderer to escape and not be knowne. For as we haue amoff commendable order for the  
Diuers kinds of murder.  
When the Murderer is not knowne.  
I. . . . .



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safetie of mens goods, that if the Citie, Towne, Village, or Parish next to the place where any man is robbed, doe not vpon the complaint of the man that is robbed, prosecute the Thieves and Robbers to apprehend them, then that Citie, Towne, Village, or Parish seemeth to be priuie to the robbery, and for their negligence are to restore to the man robbed all that he lost: so the Lord hath made a most holy and necessarie Law, Deut. 21. that when any man is murdered, and the Murderer unknowne, then the Elders or Gouvernours of that place should in a solemne manner, and with such Ceremonies as the Lord there prescribeth, first, protest that they were not priuie to that murder, verse 7. and secondly, by Prayer to intreate the Lord not to lay that murder to their charge, verse 8. Of which Law though the Ceremonies be abolished, yet the equitie remaineth, that Magistrates should haue speciall care for to preserve mens liues, and know that if through their negligence murder bee committed, or after it is committed, the murderer winked at, and suffered

Magi-  
strates  
how char-  
ged with  
secret  
murder.

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suffered to escape, they cannot bee innocent before God. For if that order for safetie of mens goods bee commendable and necessarie, a thousand fold more holy and more necessarie is this Law of God, which is for safetie of mens lives.

But to come to other kinds of murders where the murderer is knowne: sometimes a man is his own murderer and killeth himselfe, as Saul and his har- nesse-bearer fel upon their owne swords and dyed, 1.Sam.31.4. Achitophel hanged himselfe, 2.Sam.17.23. Zimri set his owne Palace on fire and burnt himselfe, 1.King.16.18. Judas the Traytour hanged himselfe, Matth.27.5. Act.1.18. The Donatists in Africa killed themselves when they should have bene apprehended, and have suffered iust punishment for their Heresies; and some of them, whom Philastrius calleth Circitores, caused those they met in the way to kill them, and said they were desirous of martyrdome. For they termed themselves Martyrs when they murdered themselves. The cause which moueth any man to kill himselfe, is commonly  
 cyther

When the Murderer is knowne. Of those that kill themselves.



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Two causes why men kill themselves.

either desperation, or else impatiencie. For some men / thinking that nothing goes well with them, except they may obtaine that desire, whatsoever it bee, when they cannot haue it, and begin to despaire to obtaine it, then they kill themselves. Others brought into some distresse that they must of necessitie suffer some punishment, or some shame, or both, or other misery and griefe, through impatience kill themselves. As for those that haue killed themselves in hope of some good which by that meanes they would obtaine, they haue bene brought into a foles paradise.

5. *Quest.* What say you of them that kill others?

Diuers kinds of murder.

Voluntary murder.

Ans. I say that sometimes one man killeth another wittingly and willingly, and sometimes against his will or of ignorance. And God pardoneth this latter, but condemneth the former, Exod. 21. 12, 13. Numb. 35. 10, &c. Wherefore there is often great adoe to determine whether it be murther or manslaughter, wilfull murder or chance-medley. Voluntarie and wilfull murder according to

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to the circumstances is sometime more  
 heinous, then at another time, especial-  
 ly in respect of time, place, and persons;  
 though all wilfull murder bee most exe-  
 crable. As for example, to kill a man  
 when he is worshipping God, or execu-  
 ting Justice, in the Church, in the pre-  
 sence of the King, or where hee cannot  
 defend himselfe; these things aggrauate  
 the offence. But kill a Magistrate as  
 Jesuites doe, to kill naturall Parents  
 as the Sonnes of Senacherib did, 2. Kin.  
 19. 37. to kill a naturall brother, as Kain  
 did, Gen. 4. and Abimelech, Iudges 9.  
 and Ichoram, 2. Chron. 21. to kill infants  
 as did Pharaoh, Exodus 1. and Herod,  
 Matth. 2. to murder confederates, as  
 did Simeon and Leui, Genesis 34. these  
 things are most execrable.

6. *Quest.* What say you of MOSES  
 that slew the Egyptian, Exodus 2. 12. of  
 PHINEAS for killing ZIMRI and  
 COZBI, Numb. 25. 8. of SAMPSON  
 who slew many, Iudges 14. 19. and 15.  
 15. and 16. 30. of SAMUEL that  
 hewed AGAG in pieces, 1. Sam. 15. 33.  
 and of ELIAH?

Ans.



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Gods extraordinary workes are not to be examined by men.

Ans. These extraordinary workes, which the Lord hath wrought by his owne most holy seruants for the great benefit of his Church, and which the Holy Ghost hath so highly commended, I take it not to be the dutie of any of the Lords Elect to call into question. These things are written to teach vs, that the Lord both can and will prouide for the good of his Church, and manifest his power and glorie, when and by whom it pleaseth him. But they are not written for vs to imitate, as you may perceiue by that one answere of Christ to his Disciples, when they would haue imitated Elias, Luke 9.55. Yee know not of what spirit ye are. For in all our doings we must walke after the Commandements of God, but not after euery example. And to be too curious in questioning of these things, were to examine the Lord, by what authoritie he did these things by these his seruants.

Murder is committed many wayes.

7. *Quest.* How many wayes is murder committed?

I. Ans. First, when we hate our brother in our heart, Matth. 5.22. Whoso

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uer is angrie with his brother vnaduisedly, shall be culpable of iudgement. And 1. Iohn 3. 15. Whosoever hateth his brother, is a man-slayer.

Secondly, when we shew forth our murdering mindes, eyther by our frowning countenance as Kain did, and was reprobued of the Lord, Genesis 4. 6. or by malicious, virulent, and spitefull wordes, Matthew 5. 22. Whosoever sayth vnto his brother, R A C A, shall be worthy to be punished by the Counsell. And whosoever shall say, Foole, shall be worthy to bee punished with hell fire.

2.  
In word.

Thirdly, by committing the deede, and that eyther when we kill with our owne handes, as Kain slew Abel, Genesis 4. and as Ioab slew Abner, 2. Sam. 3. 27. or when we procure others to doe it, as Dauid procured the death of Vriah. For though the Ammonites slew him, 2. Samuel 11. 17. yet Nathan told Dauid in plaine wordes, that hee had killed Vriah, 2. Samuel 12. 9. Or when we consent to others that doe it, as when Abimelech slew the sonnes of Ierubbaal,

3.  
In deede.



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baal, Iudges 9, 5. the Shechemites for consenting are accused of that murder, Iudges 9. 18. Abisai for consenting to the death of Abner, whom Ioab slew, is said to have killed him, 2. Sam. 3. 30.

8. *Quest.* What is there further to be considered in this Commandement?

Prepara-  
tives to  
murder.

I.  
Anger.

Ans. Wee must understand that all fore-runners of murder, as preparations to it, are forbidden; as, First, anger, choler, hastinesse, which corruptions grow in our nature, and except by the grace of **GOD** we bridle them, they make men like brute-beasts, so that upon a sudden they will yeld to their wicked and sinfull humours, and strike whosoever cometh next to hand, and with whatsoever they have in their hand, be it knife or other thing. Wherefore Paul admonisheth vs, Rom. 12. 19. to giue place vnto wrath. And Salomon saith, Prou. 22. 24, 25. Make no friendship with an angrie man, neyther goe with the furious man, lest thou learne his waies, and receiue destruction to thy soule.

Sc

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Secondly, enuie, strife, contention, 2.  
 taunting, mocking, quarrelling, &c. Strife.  
 wherof commonly commeth hurt, which  
 is to be recompensed by the Magistrate  
 with the like, eie for eie, tooth for tooth,  
 &c. Ex. 21. 24. Leu. 24. 19. And very often  
 bpō such brawling at the first, followeth  
 murder at the last. Wherefore Salomon  
 giueth good counsell, Prou. 20. 3. It is a  
 mans honor to cease from strife: but e-  
 uery foole will be meddling. And in ano-  
 ther place, Cast out the scorner, and  
 strife shall goe out: so contention and  
 reproch shall cease, Prouerb. 22. 10. For  
 where enuying and strife is, there is sedi-  
 tion and all manner of euill workes,  
 Iam. 3. 16.

Thirdly, quaffing and drinking 3.  
 till men bee drunken and mad as Drunken.  
 wilde beasts, and care not, neyther can nestle.  
 tell what they doe. For wine is a moc-  
 ker, and strong drinke is raging, Prou.  
 20. 1.

9. *Quest.* What more doe you obserue  
 in this Commandement?

*Ans.* That as all murder, of what  
 sort soeuer it be, & al the waies of murder,

Aa

ring;



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Preserua-  
tion of  
mans life.

ring; with al such things as are pzepra-  
tiues thereunto, or furtherers of it, are  
forbidden: so on the contrary part are  
commanded all things which may any  
way tend to y<sup>e</sup> pzeeruatiō of mans life;  
as to feede the hungrie, to cloath the na-  
ked, to lodge the harbourlesse, to defend  
them that are in danger, to helpe them  
that bee in any kinde of distresse.

10 *Quest.* Who be they that breake  
this commandement?

Breakers  
of this  
Comman-  
dement.

1.

They that  
kill them-  
selues.

*Ans.* First, they that kill themselves,  
as some doe, because they cannot haue  
that thing they desire, and thinke it bet-  
ter not to liue, then to liue without that  
they would haue, or because they are  
impatient, and will rather die than suf-  
fer that which troubleth them.

2.

They that  
kill others.

Secondly, they that kill others any of  
those waies which I named befoze, ei-  
ther with their owne hands, or else by  
wicked and cruell dealing oppresse o-  
thers, & so as it were kill them by a lan-  
guishing kind of death: For of such op-  
pressors Esay speaking, Chap. 1. 15. saith,  
Your hands are ful of blood, and vers. 21.  
he saith, that Ierusalem in former times  
had

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had bin a faithfull citie, full of iustice and iudgement, but now they are murderers. Of like cruelty, the Prophet Micah complaineth, Cha. 3. 3. They also breake this Commandement, which trouble, bere, and molest others that they die for griefe and sorrow. For a sorrowfull minde drieth the bones, Prou. 17. 22. They that poyson others secretly, which is a vsual practice among Papists, Spaniards, and Heathens. They that procure other to kill men, as Iezabel procured the Magistrates of the Citie to put Naboth and his children to death, 1. King. 21. 13. They that falsely accuse others, to cause them to be put to death. They that liue in continuall malice and hatred, wishing the death of others. They y suffer others to perish any way, when they might saue their liues, but doe not. They that for pleasure set men to fight before them, as Abner and Ioab did, 2. Sam. 2. 14. as the Heathen in former times were wont to doe, and as Fence-masters professing themselves to bee Christians, now and then doe. They that appoint men to fight with madde



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o2 wilde beastes. They that keepe either ruffianly seruants o2 any beast that vseth to kill men. They that intice men to commit things worthy of death, and then reioyce at their destruction, hoping to get their Lands o2 goods. They that purpose to kill, though they cannot effect it, as Haman did. They that kill men in vnlawfull warres by Sea o2 by Land.

11. *Quest.* What other thing doe you obserue in this Commandement?

*Ans.* I will set downe two o2 three reasons to dissuade men from murder.

Six reasons to dissuade men from murder.

1. God forbiddeth murder.

First, the Lord the great King of all the World forbiddeth it in this Commandement, and therefore all men ought to consider diligently of all their waies, for they must giue an account to God of all their actions.

2. Man is the image of God.

Secondly, because man is the image of God, therefore men ought to bee afraid of shedding mans blood, as the Lord himselfe doth admonish vs, by this same reason, Gen. 9. 6.

3.

Thirdly, wee haue all one Father, and

and are brethren, and our neighbour is of our flesh, as the Prophet Esaias speaketh, Chap. 58. 7. For which cause we ought to abstaine from murdering of our brethren, as from hurting our owne flesh.

Our neighbour is our brother.

Fourthly, we pollute the Land, euen the whole Citie, or Towne, or Parish or place where we shed blood, and so make a great multitude guiltie, and subiect to Gods fearefull plagues, as was shewed before, Quest. 4. out of Deut. 21. For blood defileth the Land: and the Land cannot be clensed of the blood is shed therein, but by the blood of him that shed it, Numb. 35. 33.

4. Murder polluteth the whole Land.

Fiftly, hee that killeth a man, is the cause also of his owne death, for the Magistrate is commanded of God to put him to death that committeth murder: wherefore in respect of his owne life, if he regard not his brothers life, a man ought to auoid murder.

5. The murderer must be put to death.

Sixtly, by reason of murder committed, often it comes to passe, that a whole familie, Wife and Children are vndone; and constrained to begge, or be in great

6. Murder brings a whole family to miserie.



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miserie, yea and sometime two families. Wherefore even for their sakes men ought to refraine from killing, and from all meanes that may prouoke thereunto. And if there be any man whom these reasons cannot moue, I suppose there can bee no reason why hee should liue among men.

12. *Quest.* What is the punishment, which is appointed for them that break this Commandement?

The punishment  
of murder.

*Ans.* It is death, as the Lord hath often said, as Genes. 9. 6. Exod 21. 12. Deut. 19. 11. And in Numb. 25. 31. the Lord forbiddeth the Magistrate to pardon wilfull murder, in these words; Yee shall take no recompence for the life of the murderer, which is worthy to die: but hee shall be put to death.

## CHAP. VIII.

*Of the seventh Commandment.**Question.*

**T**He seventh Commandment.

*Ans. Thou shalt not commit adulterie.*

1. *Quest.* What is the summe of this Commandment?

*Ans.* This Commandment in the degree of the sin it forbiddeth, is next to the former, as it stands in place, and as Adultery is next in degree to murder, as was obserued in the beginning of the first Commandment; This Commandment forbiddeth Adultery, Whoredome, Fornication, Incest, and such uncleannesse, although here is mention made but of Adulterie onely, which is the capitall offence against this precept.

The order.

Adultery.

2. *Quest.* What order is to bee kept, or will you follow in speaking of it?

*Ans.* Because this Commandment



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2. Things  
to bee  
handled.

is broken both in marriage, and of them  
that be unmarried, I will speak of these  
two senerally.

3. *Quest.* How doe men in marriage  
breake this Commandement?

1.  
Marriage  
making is  
faultie two  
waies.

Ans. First, in making of the marri-  
age: and secondly, after it is made. And  
first, in making of marriages they of-  
fend against this law, who being the  
sonnes of God, match themselves with  
the daughters of men, that is, with them  
which are of another Religion. Se-  
condly, they that marrie with religious  
persons, but otherwise then Gods  
Word alloweth.

4. *Quest.* I pray you shew me these  
two more largely, and first, how marria-  
ges with them of another Religion are  
vnlawfull?

Vnequall  
marriage.

Ans. The Lord hath in plaine words  
forbidden his seruants and sonnes to  
make any marriage with infidels, Exo.  
34. 12, 16. Deut. 7. 4. And the disobe-  
dience to this Commandement is rec-  
koned to be one of the causes of the  
drowning of the world, Gen. 6. 2. And  
often in the Scripture doth the holy  
Ghost

*God and Man. Comman. 7.*

Shoſt note this ſinne, as Gen. 36. 34. and 37. 1. of Eſau, ſoꝛ marryng againſt this law. Alſo of Salomon, 1. King. 11. likewise Ezra. 10. Nehem. 9. 2. and 13. 3, 23. Malach. 2. 11. But Abrahams care ſoꝛ the marriage of his ſonne Iſaak according to the will of God, is commended, Gen. 24.

5. *Queſt.* What ſay you if a Proteſtant match with a Papiſt?

*Anſ.* Conſidering that Papiſts haue ſoꝛſaken the couenant of God, are egre-  
gious idolaters, and in very deed deny Chriſt, in that they will bee ſaued by their woꝛkes, there is neither Scrip-  
ture noꝛ reaſon to iuſtifie a Proteſtants marriage with a Papiſt. And they that ſo match themſelues oꝛ there children, pꝛouoke the Lords wꝛath greatly. The marriage of the faithfull is the meanes to increaſe the number of Gods elect, and is as it were the ſeminarie oꝛ ſeed-plot of the Church. And ſoꝛ this cauſe the Church ought to bee very circumſpect, that none of the faithfull marrie either with Papiſt, Atheiſt, oꝛ Infidel, leſt in ſteade of a holy ſeed, there ſpring  
by

Marriage  
with Pa-  
piſts is vn-  
conueni-  
ent.

I.  
5.



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bp in the Church a pꝛophane seed; in  
stead of lawfull heires, cursed bastards.  
For commonly the Childzen that come  
of such a mixture of holy and pꝛophane  
seed, pꝛoue to be monstrous wicked, as  
we reade in Genesis 6. that the poster-  
tie which came of the marriages of the  
sonnes of God with the daughters of  
men, were Giants, or Tyzants, wicked  
Apostataes from God. As Anah let  
beastes of diuers kindes engender, Gen.  
36. 24. contrarie to the Law, Leuit. 19.  
19. whereof come fruitlesse Mules &  
Machoes: so the posteritie that com-  
meth of vnequall marriages, are  
for the most part barren and boide of all  
godlinesse. And if such posterity be fruit-  
full, it is commonly in excessive wicked-  
nesse, as I noted out of Genes. 6. And  
as the beast Thoes ingendered of a  
Wolfe, and of Hyæna, *Herodot. Lib. 4.*  
as the Leopard ingendered of the Lion  
and the Panther, and as others so in-  
gended of diuers kindes, are of much  
fiercer and more cruell nature, then the  
seuerall kindes of beastes are; so the  
posteritie of such vnequall matches are  
like

*Plin. lib. 8.  
cap. 16.  
&c.*

*God and Man. Comman.7.*

like to be worse then either Papist, or  
common Atheist, or Infidel, as it may be  
scene upon the borders of Heathens,  
when sometimes Christians and Hea-  
thens marrie together. The like may  
be said of the posteritie of the Jewes and  
of Christians: for sometimes there  
comes of them a third cast, as they  
commonly call them, which is worse  
then either of the Parents. And though  
there bee a great difference betweene  
Papists, and Jewes, and Infidels, and  
a great difference among Papists  
themselves: yet it is in this, that some  
are not so bad as others: and if a Pro-  
testant would bee curious in making  
choise of a Papist, it is but as if out of  
many popsons he would chuse the wea-  
kest. The reason which Malachi useth,  
Chap. 2. 15. to reprove the Jewes both  
for marriages with Infidels, and for  
their often divorcements, is this, because  
(the Lord) sought a godly seed: and the  
same reason serveth fitly for this pur-  
pose. For if the Jewes marrying a-  
mong themselves, but sinning in this,  
that they put away their first wife, and  
tooke



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tooke another, could not haue a promise of a godly seede or posterity: how can they that marry with Papists, hope that their posterity shall bee godly? What man desirous of pure good wheate, will in seede-time wittingly mingle wheate and tares together, or good wheate and bad together, and therewith sow his field and say, hee hopes all will prooue very good wheat in haruest? But as no simple man hath so little discretion, as thus to sow his field: so I wish that wise Christians would not be so simple, as to make a marriage betweene a Protestant and a Papist, and say, they hope the children will be good Christians.

6. *Quest.* Secondly, then I pray you shew me, whether among Protestants or any true faithful people, there be any exception for marriages one with another for so you said before, quest. 3.

Some marriages among protestants theselues are vnlawfull.

*Ans.* There are diuers exceptions to be taken against certaine persons, why they may not be ioyned together in marriage, though they be both of them true beleeuers, and of the same Religion: but at this present I will onely name two or three

sorts of

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sorts of beleuvers, which may not by the  
 Word of God bee coupled together in  
 marriage. First, those which are so neere  
 of consanguinity or affinitie, that the  
 Lord hath forbid them to marrie toge-  
 ther, Leu. 18. Secondly, those which for  
 some imperfections or wants in them-  
 selues cannot performe mariage duties.

7. *Quest.* I pray you declare these  
 two points more largely, & more plain-  
 ly: for I thinke they are at this very day  
 very necessarie to be knowne.

*Ans.* Of the former the Lord, speak-  
 eth thus generally, Leuit. 18. 6. None  
 shall come neere to any of the kindred  
 of his flesh to vncouer her shame: I am  
 the Lord. The particulars are after-  
 ward declared in the same Chapter, to  
 shew how farre this generall rule is to  
 be extended. And notwithstanding that  
 every man may read the Text, yet I wil  
 be mine endeuour to lay open the par-  
 ticulars very briefly in these three rules.

First, a man may not marry his mo-  
 ther, his grandmother, or great grand-  
 mother, nor his daughter, nor his neece,  
 nor his neeces daughter, either by con-  
 sanguinitie or affinity.

1.

2.

What de-  
 grees of  
 consangui-  
 nitie or af-  
 finitie  
 may not  
 marrie.

Three ge-  
 nerall  
 rules.

Se-



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2. Secondly, a man may not marrie his aunt, or his great aunt either by consanguinitie or by affinity; because they are as it were his mothers.

3. Thirdly, a man may not marry his sister by consanguinitie or affinity.

Two necessary  
observations.

I.  
Affinitie  
reacheth  
onely to  
the party  
married.

These three short and plaine rules containe in a manner the summe of all that eighteenth chapter of Leviticus to vers. 18. where Bigamie, that is, marriage of many wives at once, is forbidden. Notwithstanding, that these three rules may more easily be conceived of the simple, these two lessons must also be learned. First, that affinity reacheth not so farre as consanguinitie, but stayeth only in the husband and in the wife, and goeth no further vnto the consanguinity of either of them. As for example, Dauid the sonne of Ishai, marieth Michal the daughter of Saul. Now all that are of consanguinitie to Dauid, are of affinity to Michal: and all that are of consanguinitie to Michal, are of affinity to Dauid, in the same degree of affinity to Dauid, as they are of consanguinitie to Michal. Dauids father, mother, brother, sister,

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sister, vnckle, aunt, cousin by consanguinity; is Michals father, mother, brother, sister, vnckle, aunt, cousin by affinity. But this affinity reſteth onely in Michal, and reacheth not to any of her consanguinity. So there is no affinity betweene the kindred of Dauid and of Michal. Ishai and Saul are not made of any affinity, though their children be married together. There is no affinity between Eliab Dauids brother, and Merab Michals sister: there is no affinity at all betweene Jonathan Michals brother, and Zeruah Dauids sister. The reason is, because propagation is by generation, as consanguinity is spread farre by generation; affinity is not made by generation, but by coniunction, as the word sheweth, *affinis, qui ad alterius finem accedit*, he is of affinity, who cometh to the borders of another kindred.

Secondly, because sundrie inconueniences may fall out both in consanguinity and in affinity, whereby that which is not expressly forbidden in the Word of God, may sundry waies be vncouenient, as in the marriage of cousin Germans in

consan

2.

Sometime in marriage wee must consider what is conuenient, and not stand stiffly vpon that which is lawfull.



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consanguinitie ; and if the Father marrie the Daughter , and the Sonne the Mother, whereby affinitie is made : and because wee ought not alwayes to stand precisely vpon that which is lawfull, but especially to respect what also is expedient, as the Apostle admonisheth vs , 1. Cor. 10. 23. &c. Therefore it becometh Magistrates to haue due regard of these matters, to determine what is conuenient , and all godly Christians ought most dutifully to obey whatsoeuer the Magistrate decreeth in these cases for edification and for honestie , and for auoyding of inconueniences. For which cause also I desire the Table of degrees of Marriage, which is set forth by authoritie, may here be inserted.

8. *Quest.* Who are those, which for want of abilitie to performe the duties of marriages, may not marrie ?

Persons  
vnapt for  
marriage.

1.  
Children.

2.  
Eunuches.

Ans. There are specially three sortes of belouers , which are not fit for marriage. First, children, who for want of ripe age are not marriagable. Secondly, Eunuches , who cannot giue that due

benenolence, which wedlocke requireth

¶

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Of these Christ noteth three sorts. First, 1.  
those that are so borne, and haue natu- Three  
rall weakenesse and imperfection that sorts of  
they cannot perfoyme marriage duties. Eunuches.  
Secondly, those that are made chaste by 2.  
men, that is, gelded men, who against  
their willes are by violence disabled to  
marrie, as it hath bene and is too  
common a practice in Asia and Africa to  
geld men, that they may keep the *Wines*  
and Concubines of Kings and of great  
men. Herodotus Lib.8. writeth, that one  
Panionius made a trade of these Eu-  
nuches, and sold them for great summes  
of money. But himselfe afterward re-  
ceiued a iust reward, and was made an  
Eunuch by Hermotimus, whom before  
he had offered that iniurie vnto. Vola-  
teranus writeth, that Cocceius Nerua  
forbad this wicked practice at Rome.  
Thirdly, those which make themselues  
chaste for the Kingdome of Heauen; not  
as Origen did, of whom Eusebius Lib.6.  
Cap.8. writeth, but as Paul did, 1. Cor.  
9.27. that is, by fasting, praying, wat-  
ching, and taking great paines in their  
calling, beat downe their bodies, and  
bring



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bying them into subiection, and so obtaine of God the gift of continencie, that they may moze fræly and continually serue God, and not bee hindzed so much with incumbzances of worldly affaires, as married persons are. The third sort of them that are vnfit for marriage, are such as haue some soule contagious, infectious, and vncurable disease, whereby the other party should bee infected, and depriued of marriage duties, or else their children, if it were possible for them to haue any, should bee most miserable Lazars, full of all sores and diseases.

9. *Quest.* Hitherto you haue shewed how this Commandemēt is transgressed in marriage making, you said also there were some things to be obserued in marriage after it was made: What be those things?

1. Matrimo-  
nie ought  
to be chaste  
and holy.

Ans. I will note onely two things. First, that the Husband and the Wife be faithfull and true each to other, and remember the covenant of God (as Malachie, Chap. 2. 14. admonisheth the husband, and Salomon, Prou. 2. 17. admonisheth the wife, if you list to read the pla

places) & not to commit adulterie with  
 other, which is the great sinne forbidden  
 in this Commandement. The second  
 thing I note in marriage, is, that the  
 Husband and the Wife live chastly, and  
 soberly and honestly in that holy state of  
 marriage; not wantonly, not lasciuiously,  
 not worse then brute beasts. For which  
 cause the Lord that is holy, biddeth all  
 his people to be holy, Leu. 19. 2. and hath  
 giuen married persons a special precept,  
 Leuit. 18. 19. wherein the Lord respec-  
 teth both the chaste behaviour of mar-  
 ried persons, and also the welfare of  
 their posteritie: as not only Diuines,  
 Pellieanus vpon the forenamed place,  
 and Ierome, Oecolampadius, Caluin, and  
 Lauaterus vpon Ezekiel 18. 6. but  
 also a very learned Whisician, Fer-  
 nelius Pathologia. Lib. 6. Cap. 9. affir-  
 meth.

10. *Quest.* Now that you haue spo-  
 ken of lawfull contracts; and of holy  
 wedlock, declare also the faults commit-  
 ted out of marriage against this Com-  
 mandement.

*Ans.* Many wayes doe vnmarried  
 persons



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Of vnmar-  
ried per-  
sons.  
Fornica-  
tion.

Stewes.

Incest.

Sodomy.

Things  
procuring  
unclean-  
nesse.

persons also breake this Commandement, as by fornication and whoredom, when a single man defileth a maid consenting to his lust contrary to the Law, Exod. 22. 16. or lyeth with a woman betrothed to an Husband, Deut. 22. 23, 24, &c. And if the Priests Daughter play the whore, she must be burnt, Levit. 21. 19. Also Stewes and bawdery are forbidden, Leu. 19. 29. Deut. 23. 17. howsoever the Pope dispenseth with them. Also Incest is forbidden, whereof there are diuers examples, Gen. 35. 22. & 38. 18. & 2. Sam. 13. & 1. Cor. 5.

Also Sodomy and Buggerie, and all unnaturall and monstrous lust, Levit. 18. 22, 23. Finally, the bow of chastitie in them that haue not the gift, is the mother of all filthinesse, and was first set on foot by Montanus and other knowne Heretikes, and afterward defended by beastly Papists.

II *Quest.* What is there more to be obserued in this Commandement?

*Ans.* As all these things are forbidden, so are all the meanes unlawfull, whereby these things are procured, or main-

maintained, which are many, and first  
 of all our senses may inflame the lusts  
 of the heart, for by them lust enters into  
 the heart, or rather is there kindled. For  
 as Gun-powder is all in a flame so soon  
 as fire toucheth it; so the corruptions of  
 the heart are inflamed, when the object  
 of sinne entred in at our senses.

I.

Our out-  
ward sen-  
ses.

First, because the sense of feeling or  
 touching should not have too much liber-  
 tie to rove every where, there is a pro-  
 viso made in a certaine case, that a wo-  
 man shall have her hand cut off, Deut.  
 25. 11, 12.

I.

Of the  
sense of  
feeling.

Secondly, we may not suffer our eyes  
 to wander any way wantonly, to looke  
 upon the beautie of a woman, for Christ  
 sayth, Matth. 5. 28. that such wanton  
 lookes are adulteries. And the Apostles  
 Iohn and Peter condemne the lust of the  
 eyes, 1. Iohn 2. 16. and 2. Pet. 2. 14. It is  
 noted, Gen. 39. 7. that Potiphars wife, by  
 casting her wanton eyes upon Ioseph,  
 grew unto lust, and desired him to lye  
 with her. David looking from the toppe  
 of his house at the first upon a sudden,  
 not thinking any such thing, after seeing

2.

Of the  
eyes.



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the lust of his eye, with moze looking upon Bathsheba the Wife of Vrias, fell to further lust, and committed foule adulterie with her. But at another time he said, Psalm. 119.37. Turne away my eyes from regarding vanitie. And all men that feare God, and so feare their owne weakenesse, will pray with Dauid, and doe as Iob did, Iob.31.1. I made a conenant with mine eyes: why then should I thinke on a maide?

3.  
Of hearing.

Thirdly, our eares ought to bee shut from hearing filthy and vnchaste speeches, lest thereby our hearts should bee kindled with lust. For as the wicked stop their eares lest they should heare the Word of God, Psal. 58.4.5. Act. 7.57. or the piteous cry of the poore, Prou. 21.13. so they that feare God truly, wil stop their eares against all euill wordes and doeds, as Esaiah sayth Chap. 33.15. Hee that walketh in iustice, that stoppeth his eares from hearing of bloud, that shutteth his eyes from seeing of euill, he shall dwell on hie. For the holy Spirit of God, dwelling in the Elect, is grieved with hearing of euill wordes, Ephes.

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4. 30. And that is the cause why the godly cannot abide to heare euill words.

Fourthly, our taste must not bee satisfied with every pleasant meate and drinke; for the common Proverbe is, *Sine Cerere & Baccho friget Venus*, Lust is cooled, when it wants daintie meates and strong drinke. But Salomon describeth the fruits of eating, and especially of drinking wine, Prou. 23. 27, &c. to the end of the Chapter, and vers. 29. saith thus; To whom is woe? to whom is sorrow? &c. and vers. 33. Thine eies shall looke vpon strange women. Lot that liued honestly before, lay with his own daughters when he was drunken, Gen. 19. 32. Dauid made Vriah drunken, to prouoke him to lust, 2. Samuel 11. 13.

Besides these things which mooue our senses, and from thence enter into our hearts, there are many other things which are prouocations to uncleanness.

First, strange apparell, that is, both newfangled fashions of apparell, and also

4.  
Of tasting

The fruit  
of daintie  
diet.

I.  
Strange  
apparell.



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also such as is not meete for our sexe, as when a man weareth womans, or a woman mans apparell, which the Lord forbiddeth and detesteth as abominable, Deut. 22. 5. The woman shall not weare that which pertaineth to the man, neither shall a man put on womans raiment; for all that doe so, are abomination to the Lord thy God. When euery one weareth his owne apparell, that is, the apparell of their sexe, then both men and women are newfangle & desirous of strange fashions. And England hath the fashions almost of al other Nations round about, and yet they are not content with any, but daily affect new guises, and when none can bee found, then they renewe the old, and that of late is become a fine fashion. But they must be content to heare what the Lord saith to the Iewes, Zephan. 1. 8. And it shall be in the day of the Lords sacrifice, that I will visit the Princes, and the Kings children, and all such as are clothed with strange apparell. And apply this to their new fashions, and see how they will agree together. It is to bee feared,

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feared, that except men and women  
breake off their finnes of pride by repen-  
tance, that these their new fashioned de-  
vices neuer fitted their humors so well,  
but the iudgements of God for these  
and such like finnes, will sit so close to  
their backs, that they cannot put them  
off when they would. But women at  
all times, and in all ages, haue surpas-  
sed men, as also at this day they doe,  
both for strangenesse of the fashion, and  
costlinesse of the garment it selfe. And  
that women may see themselves euil-  
dently, and truely, I will shew them a  
clearer and a truer glasse to looke in,  
then there is any in al y Exchange. This  
true and cleare glasse is with the Pro-  
phet Esay, Chap. 3. Vers. 16. and the rest  
following, Because the daughters of Zi-  
on are haughtie, and walke with stretch-  
ed out neckes, and with wandring eies,  
walking and mincing as they goe, and  
making a tinkling with their feet, there-  
fore shall the Lord make the heads of the  
daughters of Zion bald, &c. I wish all  
women to read the rest of the Chapter.  
And if they bee loth to looke in this  
glasse,

A glasse  
for fine  
Gentle-  
women  
to looke  
them-  
selues in.



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glasse, for feare they should see their deformities, yet they had better now see their faults while there is time to wash them away with teares of true repentance, then hereafter to feelee the punishment, when it will be too late to repent. For, will they, nil they, one day they must looke in this glasse, when it shall be set in their consciences, from whence they can neither remoue it, nor turne their eies from beholding it. For the Lord wil shortly bring all flesh to iudgement, when none can bee hidden from him that sitteth vpon the Throne. Wherefore I beseech all women, and specially, those that make greater profession of Religion, that they would tremble to dishonour God, to offend his little ones, to wound their owne soules, and cause the blessed Word of God to be euill spoken of through their apparel, and that they would heare and follow the holy counsell of Paul, 1. Tim. 2. 9. likewise, I will, That women adorne themselves in comely apparell, with shamefastnesse and modestie, not with broydred haire of gold, or pearles, or costly

En exhortation to women.

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costly apparrell, but (as becommeth women that professe the feare of God) with good works: & the counsel of Peter, 1. Pe. 3. 3. whose apparrelling let it not be outward, as with broidred haire, & gold put about, &c. Man in the beginning was created good, holy, pure, cleane, without defozmitie, but afterward by his owne sinne he became euill, foule, filthie, vncleane, insomuch that Adam & Eua ha- uing once sinned, were ashamed of God, of themselues, & began to hide their fil- thines & their shame one from another with fig tree leaues, Gen. 3. 7. Wherefore after ward the Lord made them coats of skins to hide their shame, Gen. 3. 21. But now adayes there is a strange Meta- morphosis or chage. For that which was appointed of God to hide & couer their shame, they haue changed into a thing that sets out their shame to the world. For doth not the attire, the gesture, and the countenance both of men & women, shew the vncleannes of their hearts and bodie? Salomon saith, Pro. 7. 10. There came out a womā with an harlots attire: whereby he telleth vs that there is some attire

Apparell  
first giuen  
to hide  
our shame.

Now ap-  
parell lay-  
eth open  
our shame



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attire which is whorish, and which be-  
wraileth the iniquitie of the minde.

2  
Of daun-  
cing.

The ende  
of our dan-  
cing now  
adaies.

Secondly, dauncing, as it is now com-  
monly vsed, is an inticement to follie,  
as lamentable experience may teach  
vs, if we be teachable. For young men  
and maides dance together, and make  
such matches as bring forth many ba-  
stards. Dinah Jacobs daughter was ra-  
uished without dancing. For shee went  
out but to see, or to bee seene, Gen. 34.  
And if the sight of Dinah inflamed She-  
chems lust, what will dauncing, kissing,  
and dallying together, more then mo-  
destly, doe? The fruit of Salomes wan-  
ton and whorish dauncing (for shee was  
her mothers daughter) before Herode  
and the rest, was the beheading of Iohn  
Baptist, Matth. 14. 6, &c. To speake of  
diuers kindes of dauncing, it needeth  
not, we haue too many by one. And to  
answer dancing-defenders, I would  
know of them whether they bring Da-  
uids Psalmes, or balddie ballads with  
their pipes or other muscalle instru-  
ments? And whether the dauncers  
come to refresh and solace their heauie  
hearts,

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hearts, their sighing soules, their sorrowfull mindes with some of the ioyfull songs of Zion, or they come with disguised platfozmes to entrap wanton women, to enflame their burning hearts, to feede their adulterous eyes, and to commit folly and defile their bodie. But if the dancers bee wantons, and come to delight their senses with vnlawfull pleasure, and bzing filthy and vnchristian sonnets, then no Christian may for shame stand in their defence. Wherfore together with dancing, I will put vnchaste rimes, lasciuious songs, and sonnets, as prouokers and allurements to kindle our prone nature to breake this commandement.

Thirdly, stage-playing and enterludes, are euen Satans shop or schoole house to bring vp prentices and young scholars to the Art and mysterie of whooredome and Adulterie. For the Devil hath nothing to teach such wickednesse by, but it is all set abroad to open sale vpon the stage, and there it is either declared by foule and wicked words, or else most filthily and impudently

3.  
Of Stage-plays.



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dently resembled by gestures and actions, that there is not a greater Part in the vniuersall world for the Diuels wares, then is the Stage. The first denisers of it were the Infidel Heathens, from thence we receiue it. Howsoener the Lord forbid a man to weare womans apparrell, surely he doth disallow that a man, either in his owne or in womans apparrell, should vse adulterous and filthy gestures. *Cyprian Lib. 1. Epist. 10.* demanded by Eucratus, what hee thought of a man, that began to bee ashamed of his playing vpon the Stage, gane it ouer, and now did but onely traine vp young Scholers pziuately in his Chamber, to make them fit for the Stage; answered, that that man was a Master, *non erudiendorum, sed perdendorum puerorum*, not of instructing, but of destroying youth, and therefore such a man was not worthy to bee of the fellowship of the Church. *Tertull. lib. de spectaculis* saith, *Theatrum propriè sacrarium Veneris est*, the Theater, (or Stage) properly is the Chappel wherein whoe dome is committed. And a little after in

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in the same booke, hee saith, *Theatrum est priuatum consistorium impudicitiae, ubi nihil probatur, quam quod alibi non probatur*, The Theater (or Stage) is a priuate closet for dishonestie, where nothing is allowed but that which else-where is disallowed. Chrysostome, in his first Homily vpon Genesis, threatneth to excommunicate his auditors for running to Playes, except they leaue it. The Councell of Arles in France, about the time of the Nicene Councell, Can. 4. and 5. and also the third Councell of Carthage, Can. 35. decree that Stage-players are to be excommunicated. And seeing there is not more filthy speech vsed in any other place, I will heere leaue all filthy communication vpon the Stage, and not make any seuerall speech of it, though there bee sufficient occasion.

12. *Quest.* Seeing you haue spoken thus much of the causes, I pray you let me heare something also of the effects of Adulterie and vncleanenesse.

*Ans.* The fruits or effects of such vncleanenesse must needs bee many, and loth-

Fruits of  
vnclean-  
nesse.



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lothsome. For as the tree is, such is the fruit. But of many, I will onely name a few.

I.  
Returning  
to our vo-  
mit.

First, man borne in sinne, polluted, and defiled, through the grace of God in Christ, and the powerfull operation of the holy Ghost, is purged and made cleane, and in testimony thereof receiveth the Sacrament of Baptisme to assure him of his purgation and regeneration. But he that committeth Fornication or Adultery, defileth himselfe againe, and it cometh to passe vnto him, according to the true Proverbe, The Dog is returned to his owne vomit: and the Sow that was washed, to her wallowing in the mire, 2. Pet. 2. 22. And this is one of the fruits of sinne. The Lord that washed vs from our sinnes, requireth of vs holinesse, as he is holy, Leuit. 20. 7, 26. and 1. Thes. 4. 3, 7. If a man bee swept and purged, and after suffer vncleane spirits to possesse him againe, the latter ende of that man will bee worse then the beginning was, Luke 11. 24. And if I named no more fruits of whoredome but this onely,

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only, it were sufficient to misse a godly Christian to possesse his vessel in holines.

Secondly, our bodies are the members of Christ, 1. Cor. 6. 15. but he which completh himselfe with an Harlot is one bodie with her, and maketh himselfe that before was a member of Christ, now to bee the member of an Harlot. Which is not to come out of the Hall into the Kitchen, but out of Heauen into Hell. Againe, our bodies are the Temples of the Holy Ghost, 1. Cor. 6. 19. and of the living God, 2. Cor. 6. 16. and the Spirit of God dwelleth in vs, working our regeneration and sanctification. Now, they that giue themselves to vn-  
2.  
Banish-  
ment of  
Gods Spi-  
rit.

cleanenesse, doe not only grieve the Spirit of God which is in them, but they labour to expell and drive him out of them. For he will not dwell in such defiled and filthie bodies. David once overtaken by the infirmitie of his flesh, and falne into this horrible sin of adultery, was so depriued of the comfortable feeling of the Spirit of God, which he had felt in former times abundantly, that, though Nathan the Prophet said unto  
Cc
him



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him in the Name of the Lord, The Lord also hath put away thy sinnes, 2. Sam. 12. 13. he neuerthelesse cryed pittifully, and with a heauie heart vnto the Lord, and said, Create in me a cleane heart, O God, and renue a right Spirit within mee. Cast me not away from thy presence, and take not thy holy Spirit from me. Restore to me the ioy of thy saluation, and stablish me with thy free Spirit, Psal. 51. 10, 11, 12. This then is another fruit of vncleannesse, euen to banish the Spirit of grace out of our bodies (but if any man haue not the Spirit of Christ, the same is not his, Rom. 8. 9.) and to be without comfort, and without feeling of Gods fauour, and of the Spirit of GOD, yea, though we doe so truely repent, that our hearts inwardly bleed for sorrow, and though the Ministers of the Word tell vs in the words and in the Name of the Lord, that our sinnes are pardoned: And if the penitent heart and heauie soule can very hardly bee comforted, though the Lord send vs word by his seruants that he hath forgiven vs our sinnes; how shall they haue any consolation at all, whose

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whose hearts are so hardened through custome of sinne, that they cannot nor doe not repent, and to whom the Lord neuer promised any mercy or forgiveness of sinne by his seruants?

Thirdly, we are turned from darknesse to light, and from the power of Satan to God, and haue receiued forgiveness of our sinnes, and inheritance among them that are sanctified, Act. 26.

18. and are become the sonnes of God, Gal. 3. 26. and are made the heires of God, euen fellow-heires with Christ, Rom. 8. 17. But hee that committeth sinne, is of the Diuell, 1. Iohn 3. 8. and shall be his sonne, his heire, and partaker of his kingdome of darknesse. And this is another fruit of Adultery, euen to change our estate, and of the Sonnes of God, to bee made the sonnes of the Diuell; and of the heires of God, to be inheritours of condemnation. For this yee know, saith Paul, Ephes. 5. 5. That no whoremonger, neither vncleane person, nor couetous person, which is an idolater, hath any inheritace in the kingdome of Christ, and of God. And a-

3.  
Dis-inhe-  
riting of  
our selues  
of the  
kingdome  
of heauen



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gaine, 1. Cor. 6. 9. Neither fornicators, nor idolaters, nor Adulterers, nor wantons, nor buggerers, nor theeues, nor couetous, nor drunkards, nor railers, nor extortioners shall inherit the kingdome of God. ~~Wherefore~~ Peter admonisheth vs to abstaine from fleshly lusts, because they fight against our soules, 1. Pet. 2. 11.

4. Fourthly, concerning this present Infamy & pouerty.

- Infamy.

life also, and our conuersation among men, all manner of Fornication bringeth with it two things which discredit men. First, an euill name; and secondly, losse of worldly wealth. For not onely among Christians, but euen among heathen Pagans, Adulterie and Fornication are odious, and most seuerely punished in many places, as it may appeare in the Storie of Abimelech, when hee tooke Sarah to bee his wife. The Saxons and Germanes, befoze they were Christians, vled most seuerely to punish Adulterers with death, sometimes hanging them in chaines ouer a fire till they were dead, and sometime burying them alieue in the earth. The Romans puni-

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punished them with death: and Orosius, Lib. 2. cap. 8. saith, that Popilia a Virgin, for committing Fornication, was put into the earth being alive, and so buried and put to death. Neither doth the infamy either soone cease: For his reproch shall neuer bee put away, Prou. 6. 33. or else rest vpon the sinner alone, but the children so vnlawfully begotten, haue a note and name of ignominy set vpon them, and are called bastards, that is to say, strangers, because they are strangers from their fathers inheritance (for a bastard cannot inherit, neither among Christians, nor among Infidels) and because they are strangers in some sort from the Congregation of the Lords people, as it is written, Deut. 23. 2. A bastard shall not enter into the Congregation of the Lord: namely, to beare office, or to be aduanced to dignitie. And that Adulterers and Fornicators consume all their wealth, and waste their substance and their inheritance, which should bee for them, for their whole family, and for their lawfull heires or successors after them, woefull

Bastards  
are strangers.

Pouertie.



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experience sheweth, and the holy Ghost witnesseth the same, Prou. 6. 26. For because of the whorish woman, a man is brought to a morsell of bread. And in another place, He that feedeth Harlots, wasteth his substance, Prou. 29. 3. And this is another fruite of whoredome. Wherefore if men either desire saluation in the kingdome of heauen, or feare condemnation in hell fire with the Devil and his angels; if they regard either their bodies, or their soules; either themselves, or their posterity; either their good name, or their wealth, there is great cause why they should auoide all manner of whoredome and fornication, and liue in holinesse and sobriety.

13. *Quest.* What is there more to be considered in this Commandement?

Holinesse  
of life  
commanded.

*Ans.* Hitherto I haue shewed how this Commandement is broken, together with some few causes and effects: now we should also speake of the holy keeping of our owne vessels in holinesse, as the Apostle willeth vs, 1. Thess. 4. 3. and so keepe this Commandement. For seeing God hath called vs by so holy

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holy a calling, wee ought to cleanse our selues from all filthinesse of the flesh and Spirit, and grow vp vnto all holinesse in the feare of God, 2. Cor. 7. 1. that our whole spirit and soule & body may be kept blamelesse vnto the coming of the Lord Iesus Christ, 1. Thes. 5. 23. But I will leaue this to euery mans consideration.

14. *Quest.* What is the punishment for them that transgresse this Commandement?

Ans. Adulterie, and rauishment are The pu-  
to be punished with death, Gen. 38. 24. nishment.  
Leuit. 20. 10. Deut. 22. 21, 22. Prou. 6.  
27. 29. But if a single man and a maid  
commit folly, the punishment was not  
death to either of them, because the man  
made recompence, and the maides fa-  
ther was satisfied, either with marriage  
of his daughter, or else with a dowrie,  
which was fiftie shekels of siluer, Exod.  
22. 16. Deut. 22. 28. The Church excom-  
municateth them till they repent pub-  
likely.



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## CHAP. IX.

*Of the eight Commandement.**Quest.***T**H E eight Commandement.Ans. *Thou shalt not steale.***I** *Quest.* What is the summe of this Commandement?

The order

Preserua-  
tion of our  
goods.**I.**  
Thank-  
fulnesse.**2.**  
Faith.

Ans. The first Commandement gaue charge for preservation of mans life; the seventh for the honestie and chastitie of the bodie, to keepe it holy and undefiled; now the Lord commeth a degree lower, & sheweth, that he doth not only care for our liues, and for our bodies that they may be kept holy, but also for our goods, and cattell, our cozne, our wares, our Gold, our Siluer, and whatsoeuer we haue that they may bee in safetie. The very consideration whereof ought to breed in vs all, first, thankfulness to God, for that he vouchsafeth so graciously to prouide for all that wee possesse: secondly, more faith in his prouidence and protection, knowing that whoso dwel-

dwelleth vnder the defence of the most high, shall abide vnder the shadow of the Almighty, as the Prophet saith, Psa. 91. 1. Thirdly, greater loue to our brethren, that because the Lord loueth them so entirely, and preserveth all they haue, wee should for his sake loue our brethren, and doe them good. And this exceeding loue of the Lord also is manifest, in that he hath sent Magistrates as his owne Lieutenant's with great authoritie to protect vs, and all that we haue in safetie, as was noted in the first Commandement, Quest. 6.

3.  
Loue.

2. *Quest.* How many waies doe men steale our goods from vs?

Ans. This is a hard question, because there are infinite waies to doe euill: notwithstanding I will note three waies of stealing, vnder which, are many contained. The first is by violence: the second, by fraude: the third, by vsury, which is both by violence and by fraud.

3. waies of  
stealing.

3. *Quest.* What is violent stealing? or who steale by violence?

Ans. First, they that by strong hand,  
and

1.



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Violent  
stealing  
by land.

By Sea.  
A lawfull  
letter of  
Marr.

and by their power and might take o-  
ther mens goods from them. Such are  
thieves and robbers that openly steale  
and rob at noone day in the high waies,  
or in any other place, as the Shabeans,  
and the Chaldeans which robbed Iob,  
Chapter 1. 15, 17. Such are they that  
rob upon the Seas without a lawfull  
letter of Marr. For if any man hauing  
sustained no losse by any aduersarie, of  
a meere couetous minde to get wealth  
by right or by wrong, will come to the  
Magistrate, and besore him make an  
open lowd lye, and say, or sweare, that  
he hath sustained losse, when hee neuer  
lost pennie upon the Seas, and so abuse  
authoritie to purchase a letter of Marr,  
that man may not thinke he can deceiue  
God. But if this bee the beginning of  
his voyage, in abusing Gods Lieute-  
nant, in lying, or in swearing falsely;  
what successe may he looke for, or what  
blessing, (I might say, cursing) may he  
looke for at Gods hands? Nay, with  
what conscience dare such a man enter  
the Seas, whercin so mightie workes of  
the Lord are manifest euey moment?  
Also

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Also if a man hauing a lawfull letter of Mart goe beyond his commission, and count all fish that comes neere his net, and catcheth whatsoeuer hee can get by maine strength, where is this mans conscience? or what answere will he make vnto the Lord? It is meere foolish and irreligious to say as many doe, Such a one is an enemy to God, to the Gospell, to our Nation, and to mee, therefore I may lawfully rob him. For the Lord hath neuer said so in all his Word. It is a meere Deuice of thine owne, O man, whosoever thou art, that sayst so. For then say thus, The Murderer, the Adulterer, the blasphemous Swearer, is an aduersarie to God, to Religion, and the Gospell, to the welfare of our Land, and therefore I will kill him, or I will rob him. No, no, it belongeth to the Magistrate to punish him, and not to thee. The Lord hath a great number of aduersaries vpon earth, but no man may doe them any violence, but when the Lord biddeth: if then thou, not commanded by the Magistrate, who is Gods Vicegerēt, yea, forbid by y<sup>e</sup> Magistrate,  
(for



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Esai. 13.  
3, 17.

The fruits  
of vnlaw-  
full pur-  
chase.

(for when thou goest beyond thy Commission, thou contrariest the Magistrates commandement) wilt for conueousnesse sake take violently whatsoever thou canst, thou hast no warrant for thy doing. The Lord can, and will, and doth punish his aduersaries, when, by whom, and by what manner it pleaseeth him. Therefore except thou hast beene of the Lords counsell and knowest his will, seeke not too hastily to enrich thy selfe by robbery. Moreover, when any unlawfully robbe vpon the Seas, and bring great purchases into the Land, and into their houses, let the curse neuer bee forgotten, which the Prophet Zachariah Chap. 5. sawe in a vision of a flying booke, which goeth forth ouer the whole earth, For euery one that stealeth, shall be cut off, aswell on this side, as on that; and euery one that sweareth, shall bee cut off aswell on this side, as one that. I will bring it forth, saith the Lord of hostes, & it shall enter into the house of the thiefe, and into the house of him that falsely sweareth by my name: and it shall remaine in the midst of his house,

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house, and shal consume it with the timber thereof, and the stones thereof.

Such are they that having Kings treasures in their hands, runne away with it, as Pactias did with the treasure of King Cyrus, Herodot. lib. 1. or being trusted with the treasures of Colleges, or Corporations, goe away with it. Robbers of treasures.

Such bee sheepe-stealers, horse-stealers, men-stealers, and a great number more.

Such be the mighty that oppresse the poore, as Ahab oppressed Naboth. Rob not the poore, because he is poore: neither oppresse the afflicted in iudgement. For the Lord will defend their cause, and spoile the soule of those that spoile them, Prou. 22.22. And such as helpe them in their oppressions, are their companions. Oppressors.

Such are they that destroy other mens goods, as they that burne mens houses or their corne, Exod. 22.6. or that kill mens cattell, Exod. 21.32, 35. Leu. 24.18, 21. Absolom burnt Ioabs barley, 2. Sam. 14. 31. Destroyers of other mens goods.

Such



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Church-robbers.

Such are Church-robbers, which take away the maintenance of y<sup>e</sup> ministrie. It is a destruction for a man to deuoure that which is sanctified, and after the vowes to enquire, Prou.20.25.

7.  
They that withhold mens goods. Vnpreach- ing and dumbemi- nisters are thecues.

Secondly, they that haue any thing in their hands that belongs to others, and yet withhold it, and deliuer it not: as the Ministers of the word, which ha- uing the dispensation thereof commit- ted to them, doe not preach, but by si- lence withhold from the people the bread of life, and so shut vp the king- dome of heauen, that neither they enter in themselves, nor suffer them that would. Wherefore except they repent of their former negligence, and hereaf- ter amend, they shall feelee that curse which Christ for the same cause pro- nounced against the Scribes and Pha- rises, Matth. 23.13. Therefore behold, I will come against the Prophets, saith the Lord, *Ierem.* 23.30. that steale my Word euery one from his neighbour. And Christ, Iohn 10.1,8. saith plainly, they are thecues and robbers. Such bee Papists that conceale the death of Christ,

Christ, as much as they may, and extoll mans merits, and that shadow the second Commandement, to the intent to set by their images.

They that haue receiued of their neighbour monie, or any other thing to keepe, but either Denie it or deferre to restore it, when it is demanded againe, Exod.22.

They that finde their neighbours purse by the way, or his beast straying abroad, and doe not restore it, but keepe it to themselves.

They that being Executors of Wills and Testaments, or otherwise put in trust with any thing, doe defraud Widowes and Orphanes, and withhold from them that which belongs to them.

They that being rich, and seeing the poore and needie, shut their compassion, & withhold Gods blessings from them. The Lord saith, Pro.3.27. Withhold not the good from the owners thereof.

They that deny or deferre to pay their debts, to the great losse of them that lent or sold them any thing, and gaue day for the paiment.

They



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They that keepe backe the seruants wages, Leuit. 19. 13. Deut. 24. 15. Iam. 5. 4.

They that withhold their neighbours pledge.

They that refuse to let their neighbour haue cozne or other thing for their money, as many doe, they that defend not their neighbour from iniurie, when they may.

4. *Quest.* Who are they that steale by fraude?

Fraudu-  
lent theft.

Ans. They that in selling vse false weights and measures, Leuit. 19. 25. Deut. 25. 13. Prou. 20. 23. that sell corrupt ware for good, and counterfaite for true, Amos 8. 6. that defraude the simple and ignorant, that take double the worth of the thing in mens necessities.

Ingrossers

They that in buying despise that which is good, to get it for a little, Prou. 20. 14. that perceiuing poore men must needs sell, will not giue halfe the worth. Ingrossers which gather all the cozne or other commodities of the countrie into their owne hands, that no man shall haue

have any to sell but themselves, and then they make their owne price as they will. Foze-stallers, which meet the commodities of the countrie by the way; and buy it befoze it come at the market, whereby the price of things is inhauned, and the market is not served sufficiently. Forestallers.

They that are purse-bearers, and purloine some to themselves, as Judas did.

They that buy or sell iustice, which ought not to be bought or sold.

They that gaine by vnlawful games.

In a word, The bread of deceit is sweete to a man : but afterward his mouth shall be filled with grauell, Prou. 20. 17.

5. *Quest.* What say you now of v-surie.

Ans. It is both a violent and a fraudulent theft.

6. *Quest.* Some thinke it to be a lawfull trade; what thinke you of it? for you seeme at the first to condemne it.

Ans. I will answere you by leisure, and by degrees. And first, I will shew



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in what things vsurie doth properly consist: secondly, what it is: thirdly, how many kindes of vsurie there bee: and fourthly whether it be lawfull.

7. *Quest.* In what things doth vsury consist?

There is  
no vsurie  
but onely  
in things  
lent.

Vsurie is  
in lending  
Two sorts  
of lending

Ans. *V*surie cannot properly nor truely be said to be in buying, in selling, in chopping, in changing, or in any such bargaining. For in all these, and such like, there may be, and there is, fraude, guile, deceit, coozenage, crueltie, oppression, and iniurie; but no vsurie. Neither is there vsurie in htering out of houses, lands, cattell, or any other thing: but in letting, letting, hyring, there is fraude and oppression, as in the former. It remaineth then that vsurie is properly and truely in lending onely, and in no other thing whatsoever. But of lending there are two sorts, properly called by two seuerall names in Latine, though we haue but one English word for them both. For which cause, I must of necessitie vse moe words then I would, that I may make a plaine difference betweene these two kindes of lending.

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ding. The one kind of lending is, when the same thing that was lent, is to be restozed againe, and not another thing for it: as if a man lend his neighbour his cloak, his gowne, his horse, his cart, or any such other thing, he looketh to haue the very same againe which was lent, and not another for it. The thing that is thus lent, is properly called *commodatum* in Latine. The other kind of lending is, when the same thing that was lent is not looked for againe, but another as good by weight, measure, or number: as for example, a man lendeth his neighbour a loafe of bread, which the borrower taketh as his owne, and eateth, and restozeth another loafe for it as good, and by weight. Again, a man borroweth a bushell of wheat, and spendeth it, and after restozeth another bushell as good and by measure. Again, a man borroweth twentie shillings, and layeth it out for necessarie things, and after restozeth for it so much money againe, and by number. And this lending in Latine is properly termed *mutuum*. This also



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Note.

must be vnderstood, that all lending is free, and for nothing, but of good will: for if it be otherwise lent then frankly and for nothing, it hath another name. Now vsurie is properly in this latter kind of lending, and onely in it, not in the former, nor in any other kinde of dealing that is betweene men, whatsoever it be. The former kinde of lending is franke and free, of good will, for nothing: if it be lent for any thing, then it loseth his name, and is called, hired, for it is hired for such a thing, and for so much. This latter kind of lending is also franke, and free, of good will, for nothing. For if it be lent for something, it loseth his name, and is most properly and truly called vsury. And thus you see plainely, that vury consisteth in no dealing that is betweene men, but onely in lending, yea, and in this latter kind of lending onely. And to make it more plaine, it is not alwaies in this kind of lending, but onely, when this lending, that ought to bee franke and free, is abused to some gaine. So then, vsurie is the abuse of this charitable lending.

8. *Quest.*

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8. *Quest.* Secondly, then according to your promise, define vsurie, and tell me what it is.

Ans. Usurie is a couenanted gaine Definition  
of vsurie.  
for this latter kinde of lending, which is called *mutuum* in Latine. And in this short definition, you must marke these two things diligently. First, that it is a couenanted gaine. For when a man lendeth frankly and freely, of meere good will, of conscience to succour and helpe him that is in neede, according as God commandeth; if the borrower restoring the value of the thing againe in due time and according to his promise, and according to his abilitie, will in such a case freely giue some thing to the lender, because he hath gained much by that which was lent him freely, it is not vsury in such a case to receiue that the borrower frankly giueth: but this case is so rare, as it scarce needs to be named. Therefore to make it vsurie, there must bee a couenanted gaine.

Secondly, that it is a couenanted gaine in the latter kind of lending only, and not in the former.



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9. *Quest.* Thirdly then ; how many kinds of vsurie are there ?

There is  
but one  
kind of  
vsury.

Ans. I know but onely one kinde of vsury, and no moe ; which is worth the marking, and heereafter will giue great light for the deciding of the controuersie, whether it bee lawfull or no. For though some men commit vsurie in money, some in cozne, some in bread, and others in other things, which make a distinction of the object of vsurie, yet the nature of vsurie is not by these things decided. Wherefore I say againe, there is but one kinde of vsurie only.

10. *Quest.* Now lastly, whether is vsury a thing lawfull or no ?

Ans. I know, it is no small controuersie among many at this day, and hath beene a long time, neuerthelesse because the handling of it falleth necessarily into the eight Commandement, I will speake plainly what I thinke, and so referre and submit my selfe and my reasons to the censures of the godly learned in any place.

Vsurie is  
vnlawfull.

I am of this opinion, that to take covenanted increase or lucre for lending of

of any thing that is put to vsurie, is simply vnlawfull, vnderstanding such kind of lending as I named before, which in Latine is properly called *mutuum*. For vsury is not properly, neither can be in that other kind of lending, which is called, *commodatum*. I am constrained to vse the Latine words, because wee haue but onely one English word for these two kindes of lending. My reasons which moue me to thinke that vsury is altogether vnlawfull, are these.

Reasons to  
disprooue  
vsurie.

I.

Reason  
against  
vsurie.

First, the word of the Lord, Exod. 22. 25. Leuit. 25. 35. manifestly forbideth to lend vpon vsurie, for vsurie, or for lucre and gaine, to any of the Lords people, which are decayed and brought vnto pouerty, that they are not able to maintaine their estate. The words bee these. Ex. 22. 25. If thou lend mony to my people, that is, to the poore with thee, thou shalt not be as an vsurer vnto him: yee shall not impose vsurie vpon him. And Leuit. 25. 35. Moreouer, if thy brother be impouerished, and fallen in decay with thee, thou shalt relieue him, yea the stranger and sojourner, that he may



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liue with thee. Thou shalt take no vsurie of him, nor vantage, but thou shalt feare thy God, that thy brother may liue with thee. Thou shalt not giue him thy money to vsury, nor lend him thy victuals for increase.

2.

Reason a-  
gainst y-  
surie.

Secondly, in Deut. 23. 19. it is thus written: Thou shalt not giue to vsurie to thy brother: as vsurie of money, vsurie of meate, vsurie of any thing that is put to vsurie. Vnto this stranger thou maiest lend vpon vsurie, but thou shalt not lend vpon vsurie to thy brother, that the Lord thy God may blesse thee in all that thou settest thine hand to, in the Land whither thou goest to possesse it. In these words there is a generall opposition betweene this stranger, that is, the cursed Canaanites, and their brethren the Jewes. Where this opposition is to be obserued. For when the Lord permitteth the Jewes to lend vpon vsurie to that stranger, hee doth not meane all strangers, as the Jewes wrest the place, euen to this day. For in the place before cited, Leuit. 25. 35. the Lord forbade the Jewes to giue vpon vsurie, not onely

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onely to their brethren the Jewes, but also to the stranger and sojourner, that is, to such strangers and sojourners, as seeing the great workes of the Lord and his fearefull iudgements upon Egypt, forsooke Egypt and went out with the Israelites, Exod. 12. 38. And many of them were circumcised, and received the Religion of the Israelites, and worshipped the God of Israel. Such also were Moses his father in law, and those that came with him, and dwelt with the Israelites & worshipped God as they did, and afterward in the Scripture are called Kenites. Such also were others, that ioynded themselves to the Israelites, & dwelt among them. Wherefore it is often said concerning many things, that there shall bee one law for the Jew borne, and for the stranger. But when the Lord permitted the Israelites to lend upon usury to that stranger, hee meaneth onely those cursed people, the Hittites, the Gergashites, the Amozites, the Canaanites, the Perizites, the Hivites, the Jebusites, whom the Israelites, anwere commanded to destroy, Exod.



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Exod. 23. 27. &c. Num. 3. 52. Deut. 17. 2, 16. and no other strangers. Now as we see to what strangers they might lend vpon vsurie: so wee must know that to their brethren, whether they were Jewes bozne or strangers, and sojourners that dwelt among them, they might not lend vpon vsurie. Then, whether they be rich or poore, that is no distinction to make vsurie lawfull or vnlawfull: but whether they bee of those seuen cursed Nations, or not. For, if they bee of those cursed people, it was lawfull to lend to them vpon vsurie: if they were not of them, it was vnlawful. And thus the Lord sheweth by a distinction of people, namely of these cursed, and of all others, to whom it was lawfull, and to whom it was vnlawfull to lend vpon vsurie. This new found distinction of rich men, and poore men, was neuer made by the Lord, neither hath it any warrant of the Word of God, but onely some men couetously minded, haue coyned it of late peeres. And if we will approue our consciences before almighty God, wee must say,  
Lord,

Lord, thine owne mouth hath spoken it, thou hast commanded it, it is written for my direction and instruction in such a place of the Scripture, and therefore, Lord, I did it, else I would neuer haue attempted it, no, not to saue my life, much lesse to increase my wealth. And whatsoeuer, or whosoener, shall otherwise shift it off before men, shall euen be speechlesse before God. Neuerthelesse, this is to bee confessed, that the intendment of the holy Ghost, in the forenamed places, is to forbid lending vpon vsurie to the poore: but wee must herewithall take the reason; because it was then practised onely vpon the poore, and it was an vncouth and vtterly vnkowne or heard of monster, that rich men should borrow of rich men vpon vsurie, and that of meere couetousnesse. For though there were many great sinnes among the Israelites, yet this monster, I suppose, was then vnatched. No, this kind of vsurie is not once mentioned so much as in the last Prophets, when perhaps such seede of cruell couetousnesse was sowne, as we now reape the fruit



Comman. 8. *The Couenant betweene*

of. But we must vnderstand, that it is not onely the labourer that by his daily worke getteth his liuing, noꝛ yet the meane husbandman, that is called poore, oꝛ said to be impouerished in the Scripture; but also the rich Farmer, the wealthy Marchant, the landed Gentleman, oꝛ others of great calling, sometimes fall into decay, and wax poore, so that they haue as great neede to borrow, as any poore labourer. For the God of heauen that ruleth all things after the counsell of his will, sometimes bringeth downe great men, and exalteth them of low degree. Wherefoze the Lords meaning is, that if thy brother (whether hee bee Labourer, Artificer, Husbandman, Yeoman, Marchant, Gentleman, oꝛ Nobleman) bee impouerished and decayed, and his state beginne to fall, that then thou shouldest lend vnto him freely to helpe him, to vphold him, to maintaine his lawfull state and calling, but thou shalt not impose vsurie vpon him, that is, when he is falling, thou shalt not strike him downe and tread him vnder thy feet, but thou shalt

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Shalt take him by the hand, vphold him from falling, and let thy strength, thy wealth support his weakenesse. For the Lord offreth thee such an occasion to trie thee, whether thou wilt obey the Lord thy God, and relieue him that hath need of thy helpe, or thou wilt answer him, as Nabal answered Dauid, 1. Sam. 25. 10. And so for this cause I beseech all that feare God, to consider the reason which the Lord vseth, Deut. 23. 20. That the Lord thy God may blesse thee in all that thou settest thine hand to, to perswade men, freely and without vsurie to lend to them that are imponerished and decayed: as if the Lord had said, As thou wouldst haue mee to blesse thee, so helpe thou and relieue him that is decayed.

Thirdly, that which the Lord permitted the Iewes to doe for the punishment and destruction of the cursed Canaanites, cannot possibly be turned to a blessing to Gods people. But the Lord permitted the Iewes to lend vpon vsury to the Canaanites for a kind of punishment to destroy them withall. There-  
fore

3.  
Reason  
against  
vsurie.



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foze if one brother lend to another  
 vpon vsury, whether hee bee rich or  
 poore, it is to punish and to destroy him,  
 as wooll experience teacheth vs how  
 true this is: for many whole families,  
 man, wife, and children, are destroyed  
 and vndone by vsurie. The gallowes  
 are permitted and approued to the She-  
 riffe or to some other vnder him to hang  
 vpon theeeues, murderers, and such other  
 malefactors, but God forbid, that wee  
 should thinke them meete for good men.  
 And so Vsurie was permitted to the  
 Iewes, as a Gallowes, as a Gibbet, or  
 such other punishment to destroy the  
 Canaanites, and how then can it bee  
 good for the Lords people?

4  
 Reason a-  
 gainst vsu-  
 ric.

Fourthly, I reason thus. Where the  
 principall is not warranted, there ought  
 to bee no couenanted and warranted  
 gaine. But in this kind of lending, which  
 is called mutuum, and wherein onely v-  
 surie is, the principall is not warranted.  
 And therefore there is no warrant in  
 the word of God for vsurie. That the  
 principall ought not to bee warranted,  
 it may appeare two wayes. First, by

com.

*God and Man.* Comman. 8.

comparison, and secondly, by Scripture. The com-  
 parison.

The comparison shall be betweene those two kindes of lending, wherof I spake befoze. For if in the former kind of lending, (where the same thing that was borrowed, is to be restozed againe, and wherein lesse fauour is shewed to the borrower) the principall be not warranted, then much lesse ought it to be warranted in this second kinde of lending: where greater fauour is shewed to the borrower. But in the former kind of lending the principall is not warranted, if it perish without any fault of the borrower, as it is manifest, Exod. 22. 14. And if a man borrow ought of his neighbour, and it bee hurt or else die, the owner thereof not being present (and therefore might suspect it perished through the misusage of the borrower) hee (that is, the borrower) shall surely make it good. If the owner thereof bee by, hee (that is the borrower) shall not make it good. Therefore in this second kind of lending, the principall ought not to bee warranted. The Scripture, to  
 The Scripture.  
 proue that the principall ought not to be  
 warran-



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warranted in this second kind of lending, is written, Deut. 15. where the Lord commandeth, that every seventh yeere should be a yeere of freedome for diuers things. And if any man had lent any thing to his brother, which the borrower was not able to pay againe before the yeere of libertie, that then the lender should freely remit and forgive the debtor the principall; the words are these, Deut. 15. 2. And this is the manner of the freedome: every creditour shall quite the lone of his hand which he hath lent to his neighbour: he shall not aske againe of his neighbour, nor of his brother: for the yeere of the Lords freedome is proclaimed. Seeing then the principall is not warranted, but must be remitted and forgiven, if the borrower be not able to repay it againe, according to Christs words, Luk. 6. 35. Lend, looking for nothing againe, there is no Scripture to allow lucre and gaine for the principall; and so no usury allowed by the word of God.

5.  
Reason against  
usurie.

Fiftly, I finde but one kinde of usury only in the Scripture, and that alwaies con-

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condemned, neuer approved, as it may appeare in the three places alledged before out of the law, and Psalm. 15. 5. and 109. 11. Prou. 28. 8. Ezek. 8. 13. & 22. 12. and whersoever else it is mentioned. Therefore vsurie is not lawfull by the Word of God.

Sixtly, I said before, that vsurie is the abuse of lending. For when men couenant for some lucre and gaine for the lending of that which the Lord commandeth to be lent freely, and without any vsurie, then they abuse lending. Now the abuse of a thing cannot be iustified, and therefore vsurie is condemned.

Seventhly, vsurie is a thing so repugnant to nature and reason, that not onely Christian Nations, but Heathens also, whose chiefeft Schoolemaster is that instinct which is grauen in their natures, doe disallow vsury throughout the world. For I neuer heard or read of any that doe approve of vsury. Therefore that which the Lord disalloweth in his Word, and all Nations vnder heauen mislike, cannot be lawfull, nei-

Es

ther

6.

Reason against vsurie.

7.

Reason against vsurie.



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ther ought Christians to defend it. And these are my reasons.

11 *Quest.* But are not many worthy men in the Church of God, of a contrarie iudgement?

No learned  
Di-  
uines ap-  
prooue v-  
surie.

*Ans.* Not any at all that I know of. For where diuers worthy men seeme to allow vsurie with some caueats and exceptions, I am of their minde; but I must adde this withall, that when they haue hampered, and hemmed in the vsurers on euery side, with such holy and Religious caueats and lessons, they alter the qualitie of it, and make it not vsurie, but a lawfull kind of trade and dealing. There are many strong poysons which the learned Physician can so qualifie, that a sicke person may take a potion wherein some of the poyson is. And so holy men of God haue done, and doe temper and qualifie the vsurers poyson that they make thereof a wholesome medicine for many distressed persons.

12. *Quest.* Whether is it lawfull to borrow vpon vsurie?

*Ans.* I will answer you this questi-

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on by leasure, and by little, as I haue Borrow-  
done the former. For there are diuers ing vpon  
sorts of borrowers, all whose conditi- vsurie.  
ons are not alike, and therefore one an-  
swere will not serue them at all. And  
specially, there are three sorts of bor-  
rowers.

First, some men decayed or in great  
distresse and neede, are constrained to Some bor-  
borrow, either to supply present wants, row of ne-  
or to prevent great inconveniencies. cessitie,  
And because in these daies charity is ra- which is  
ther dead then cold, they must either lawfull.  
borrow vpon vsurie, or haue nothing  
lent vnto them at all. These mens ca-  
ses are to be pittied, and the Lord bid-  
deth vs to lend vnto them freely, and  
forbiddeth vs to take any vsurie of them.  
Leuit. 25. 55. But they are not any  
where in the Scripture forbidden to  
borrow vpon vsurie, when they cannot  
otherwise haue to supplie their necessi-  
ty, no more then they are forbidden to  
giue a great deale more for a thing then  
it is worth, when a misery wretched  
oppressor knowing their present need,  
and that they cannot haue that they



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want any where but of him, wilt not sell to them but for double the price.

2. Secondly, others that are wealthy and very well able to live themselves, and also to relieue others, doe of meere couetousnesse borrow great summes of money vpon vsurie, as especially three sorts of men doe: First, Gentlemen of great Lands and liuings: secondly, rich Farmers and Peomen: thirdly, wealthy Marchants: And that because they will buy al the Lands that lie nere them, as are commodious for them, because the poore shall haue no place to dwell in, but by their lease and good liking, because they will be richer then their fellows, and generally because they are not contented with that blessed state the Lord hath set them in, in this life, and because they are not thankfull to God that hath made them able to live very plentifully, and to bee comfortable and helpfull to many besides, whereas he could, and can, and sometime doeth for mens ingratitude, pull downe such insatiable couetous men, and setteth vp the meeke and lowly.

And

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And I thinke these borrowers vpon vsurie sinne greatly, & that for two causes.

The first cause which moueth mee so to thinke, is the couetous greedy minde, that moueth them to borrow vpon vsurie, when in truth they haue no neede, and therefore ought to be content with their estate, and leaue that for others to buy & purchase, which of themselves they are not able to compasse, but by this vnlawful means of borrowing vpon vsurie.

I.  
Reason against borrowing vpon vsurie of couetousnes.

The second cause is taken from the effects that follow vpon this vnlawfull borrowing vpon vsurie, which are many, but I will at this present obserue two effects onely.

2.  
Reason.

First, these borrowers vpon vsurie, mainetain the cursed Usurer, as the receiuer doth maintaine the thiefe. For though there are many of the first sort of borrowers, whom necessitie constraineth to borrow, and the more a great deale by these meanes, yet they all are not able to hold so many Usurers plowes going all the yere long as wee see there are, but many Usurers should be constrained to cease from making so

I.  
Couetous borrowers vpon vsurie, maintaine the Usurer.



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long furrowes vpon pooze mens backs, and buckle themselves to some better trade, if rich conetons borrowers did not maintaine them.

2.  
Conetous  
borrowers  
vpon vsu-  
rie hinder  
the poore.

The second effect is, that the poore are greatly hindred, & halfe vndone, by reason that these men borrow vpon vsurie. For these borrowers vpon vsurie, giue so excessively much for the lene of money, that they must either giue by house-keeping, & take a chamber in the corner of a house in London, for a time, or else greatly diminish their house-keeping, that by pinching & sparing that way, they may get vp somewhat towards the paying of the excessive vsury, which y<sup>e</sup> tormenting Usurer hath bound them vnto. Whereupon it followeth, that the poore which were wont to be set on worke, now liue idly, and without maintenance, & they which were wont to bee releued with much comfort, are now destitute, & shut out of the doores, and sigh & grone vnto y<sup>e</sup> Lord for very misery. I would to God these rich borrowers vpon vsurie would thinke it a more glorious thing for them to feede & cloath the poore members of

Jesus

Jesus Christ with some part of y great wealth the Lord hath made them Stewards of, even for this cause among others, that they should comfort the needy, Pro. 3, 37. & so honour God with their riches, Pro. 3, 9. the by unlawful meanes to purchase much vpon earth to the great hurt & hinderance of the poore. For this pinching in house-keeping to fill vp the Usurers bags, is the vndoing of the poore.

But besides these two generall effects: The gentleman borrowing vpon vsurie to buy more Lands, racketh his rents, and makes the poore tenants to pay all the vsury. The Farmer or Peoman selleth his corne and his cattell so much the dearer, and makes the buyer to pay his vsurie. The Marchant inhaunseth the price of his wares, and whoso needes his merchandize, must pay his vsurie. And thus the cursed Usurer (for hee is no where not so much as once blessed in the Word of God, but continually cursed, besides the pitifull sighing of the poore which sendeth to God a daily curse against him into heauen) hee is the head of all this mis-



Comman.8. *The Couenant betweene*

chiefe; the rich borrowers they are his vpholders; and lastly, the poore commonalty, they haue all the burden laid on their backs, though of all others they be least able. And the Usurers crooked plow goeth forward.

3.  
Some borrow of hypocrisie, which is vnlawfull.

The third sort of borrowers vpon vsury, are those Salomon speaketh of, Prou. 13. 7. There is that maketh himselfe poore, hauing great riches. For because they will pay no tribute to Caesar, beare no ordinarie charges of the common wealth, nor pay any man his owne, if they can once finger other mens goods, therefore will they either borrow something of a Usurer, or at y least so giue it out, that men might pitie their case, and let them alwaies scape scot-free. But these whiners neede rather the Magistrates authoritie, then any other answer, and therefore I will leave such hypocriticall michers without any further answer.

13. *Quest.* What say you of the Vsurer?

A glasse  
for the Vsurer.

Ans. I will referre you for answer, to Prouerb. 28. 8. to the booke of the Preacher, Cha. 5. ver. 12, 13, 14, 15. and to Ierem.

Jerem 17.11. which places if you list to reade them, will answer you fully.

14. *Quest.* What say you of restitution where iniurie hath beene done?

Ans. I wish you to reade the seven first verses of the first Chapter of Leviticus, and there you shall see, that the Lord will not accept his sacrifice that hath wrongfully taken any thing from his neighbour, before there be a recompence made, Luke 19. 8. Exodus 22. 1, &c.

Of restitution.

15. *Quest.* What say you more of this Commandement?

Ans. As I haue said of al the former, that to consent to theft is stealth, and likewise in words to wish, or in heart to desire other mens goods, Matth. 15. 19. But I will onely adde two or thzee reasons to dissuade all men from stealing, by any meanes in thought, word, or deede.

Reasons dissuading men from stealing.

First, it is the decree of God, that e-  
very man should live vpon his owne labour, with the sweate of his browes, Genes. 3. 17, 18, 19. Christ therefore biddeth vs aske our daily bread, not  
other

1.



Comman.8. *The Couenante betweene*

other mens, Matth. 6. Paul saith, 2. Theff. 3. 10. Hee that will not worke, ought not to eate. And the Lord will satisfie them with good, that walking faithfully befoze him, call vpon him, Psalm. 81. 11.

2. Secondly, as thou wouldest not haue another to take from thee, that which in a long time thou hast gotten with sore labour; so thou oughtst not to take from another, Matth. 7. 12.

3. Thirdly, the earth is the Lords, and all that is therein, that if thou walke honestly in thy calling, and put thy trust in him, thou needest not to lacke any thing: if thou distrust him, and steale, thou makest God thine enemy, and then all thou stealest shall doe thee no good.

4. Fourthly, goods euill gotten will not prosper with thee, nor with thy posterity, and Zophar the Naamathite telleth Iob, Chap. 20. ver. 5. 10. and Iob himselfe confesseth, Chap. 27. 13, 16. And Salomon saith, Prouerbs. 13. 22. The riches of the sinner is laid vp for the iust, Ierem. 17. 11.

*God and Man.* Comman. 8.

16. *Quest.* What is the punishment for him that breaketh this Commandement?

Ans. The breach of all the former Commandements was punished with death, because there could no satisfaction be made. For this is generall, and, as I take it, runneth throughout all the Commandements of God; that where no satisfaction can be made, there the offender is to bee punished with death. Therefore, seeing there may satisfaction be made for stolne goods, the punishment appointed for the thiefe is satisfaction, as you may reade, Exod. 22. 1. &c. If a man steale an Oxe, or a Sheepe, and kill it, or sell it, he shall restore five Oxen for the Oxe, and foure Sheepe for the Sheepe, &c.

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CHAP.

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Comman. 9. *The Covenant betweene*

## CHAP. X.

*Of the ninth Commandement.**Quest.***T**H E ninth Commandement.Ans. *Thou shalt not beare false witnesse against thy neighbour.***I** *Quest.* What is the summe of this ninth Commandement?

Ans. If you remember the degrees by which the Lord proceedeth in these five last Commandements, as I have noted them before in the beginning of the first Commandement, then shall you see heere in this ninth Commandement, the Lord forbiddeth a man any way to impaire the credit, name, or good estimation of his neighbour. And for this purpose the Lord elsewhere in the Scripture sometime setteth before vs the excellencie of a good name, to make vs more carefull of it, and sheweth how precious a thing it is in the booke of the Preacher, Chap. 7. 3. saying, A good name is better then a good oynt-

A good  
name.

*God and Man. Comman.9.*

oyntment. And in another place hee saith, A good name isto be chosen aboue great riches, & a louing fauour is aboue siluer, and aboue gold, Prou. 22.1. And sometime to behozt vs from stayning the credit and good name of our neighbour, hee setteth out a faile witnesse-bearer in his proper colours, and saith, A man that beareth false witnesse against his neighbour, is like an hammer, and a sword, and a sharpe arrow, Pro. 25. 18. And yet for moze safety of a mans good name, the Lord that made this Law hath backed it, or seconded it with another Law, Deut. 19. 15. One witnesse shall not rise against a man, for any trespasse, or for any sinne, or for any fault that he offendeth in. There is no exception, either of person or cause, as it is moze manifest, Deut. 17.6. Numb. 35.30. Matth. 18.16. But there must be two witnesses at the least, to proue any man to be otherwise then hee professeth himselfe to bee, and so to impeach his good name that hee carried before. So great care hath the Lord euen of our credit and good name among them.

Where,

One wit-  
nesse suffi-  
ceith not  
in any  
cause.



Comman. 9. *The Covenant betweene*

Whereby every man is admonished to walke soberly and sincerely in his calling, that he empaire not his owne good name by word or dede; and also to follow the Lords example, and be carefull to maintaine, not captious or slanderous to impeach the good name of his neighbour.

2. *Quest.* What if a man offend and doe that which is euill, shall it not be spoken?

We must  
speak cha-  
ritably of  
other  
mens  
faults.

Ans. We may, and wee must speake of it, but with discretion, as tending his good, and not labouring to shame him, that loue may couer a multitude of sinnes, Proverb. 10. 12. and 1. Pet. 4. 6. considering that thou thy selfe also art subiect to infirmities, and therefore should so behaue thy selfe to thy neighbour, as thou wouldest hee should doe to thee, Galat. 6. 1. And specially priuate offences are priuately to be spoken, and to the offender himselfe, and to no other, except thou call another to goe with thee as a witnesse, to admonish him the second time. But open, and knowne, and publike offences, are to be

*God and Man. Comman. 9.*

be reprimanded publickly according to the nature and quality of the person, and of the sinne that is committed.

3. *Quest.* Who be those that offend against this Commandement?

*Ans.* First, they that falsely accuse others, as they that accused Naboth, 1. King. 21. and Isejah, that falsely accused Ieremie the Prophet, and brought him befoze the Princes, Ierem. 37. 13. and the Princes that falsely accused him befoze the King, Ierem. 38. 4. The Rulers & Governours that falsly accused Daniel, Dan. 6. 13. Haman who wrongfully accused the Jewes, Ester 3. 8. We read how Stephen was falsely accused, Act. 6. 11. and Paul likewise, Act. 24. 5. How that reverend and worthy man of God, Athanasius of Alexandria in Egypt was most falsely and impudently accused, Theodoret lib. 1. cap. 29. sheweth at large, and the Story is worth the reading.

Secondly, to false accusers wee may adde also them that iustifie the wicked, as the Scripture ioyneeth them together, Prouerb. 17. 15. Hee that iustificieth

1. Breakers of this Commandement. False accusers of the godly.

2. Iustificiers of the wicked,

the



Comman. 9. *The Covenant betweene*

the wicked, and he that condemneth the iust, euen they both are abomination to the Lord. And in another place, He that saith to the wicked, Thou art righteous, him shall the people curse, Prouerb. 24. 24. And Esaias, Chap. 5. 23. denounceth a woe against him.

**Railers.** Thirdly, they that raile vpon men, and reuile them, as Shemei did reuile David, 2. Sam. 16. 5. The Iewes reuiled Christ, Matth. 27. 29, 39, 41. and him that was borne blinde, Iohn 9. 28. And many take pleasure in railing vpon others, and glorie in their ripe and pregnant wittes, as though it could be a Christians glorie to reproach the image of God. And hee that in euill speeches excelleth, he crowes, as if he had wonne the game, when he hath impudently disgraced and outfaced his neighbour. Which sinne reigneth euen in the countrie also among the meanest sort of people, as though there were the games of Olympia, and a gleue or garland for the worst. Others by reuiling speeches and tearmes couet to prouoke men to requite them with the like, that they  
upon

*God and Man: Comman. 9.*

upon they may picke a quarrell, either to fight, or to bring him in danger one way or other. David saith that these mens words be very swords. For as a man pricked by his aduersarie with a sword, can hardly forbear to defend himselfe by fighting: so the prouoking words of contentious men doe prick the heart, that it is a difficult matter to bide the tongue, and not to answer againe. There are a great number of halting Papists, Jesters, and prophane persons. which by quipping and nipping make often iolly sport at rich mens tables, and therefore they are heartily welcome whensoever they come. And let them haue but an inckling whom they should gird and taunt, and they will doe it smoothly.

Fourthly, slanderers which bring by euill reports vpon their neighbours, either by impudent vntruthes, or by wresting of their words and deedes, as Doeg both slandered David and Abimelech, 2. Sam. 22. 9. Siba slandered Mephibosheth with an impudent lie, 2. Sam. 16. 3. and the Scripture

4  
Slander-  
ers.



Comman. 9. *The Covenant betweene*  
is full of such examples.

5.  
Backbiters.

Fiftly, backbiters, which privately, & secretly whisper as in the night, that they may discredit others, as the Pharisees went about to undermine Christ, when they came behind his backe and said to his Disciples secretly, Why eateth your Master with Publicanes and sinners? Matth. 9. 11. And many there are in our daies which reioyce, if by secret whispering, they can discredit the Subject with the Prince, the Seruant with the Master, the inferiour with the Superiour, and one neighbour with another.

6.  
Scorners.

Sixtly, scorers and mockers, which deride every mans gestures, words, and deeds, or whatsoeuer is in them, as if there bee any blemish in their nature, any imperfection, any want, any infirmitie, that they will take occasion by to mocke him, as the children that mocked Elisha, and said, Come vp, thou bald head, Come vp, thou bald head, 2. King. 2. 23. When the Lord in his iudgement hath made any man lame, or laide any other imperfection vpon him either  
of

of body or minde, some make a mocke and a scozne of it, whereas they ought rather to pittie his case, and praise God, because he hath dealt better with them. Others mocke men for their pouertie, but Salomon saith, Hee that mocketh the poore, reprooueth him that made him, Prou. 17. 5. Others and too too many mocke them which exhort them to godlinesse, as the men of Ephraim, Manasses, and Zebulun, mocked Hezekiah and his messengers, when hee exhorted them to come to Jerusalem to keepe the Passouer, 2. Chron. 30. 10. Sanballer and Tobiah mocked Nehemiah, for building the wall of Jerusalem, Nehem. 4. 2. 3. Ishmael mocked Isaac, Genes. 21. 9. When Christ came to raise vp the Rulers daughter that was dead, many laughed him to scozne, Matth. 11. 24. Michall despised Dauid, 2. Sam. 6. 16. When the holy Ghost was sent vpon the Apostles, many mocked, and said, they were drunken, Act. 2. 13. If you exhort men to godlynesse, they will mocke you, and say, you are too too holy. Ieremie was daily mocked, Ierem.



Comman.9. *The Covenant betweene*

20.7. For the wisdom of God is counted foolishnesse of them that believe not. But Esaias, Chap. 57.4. saith, On whom haue yee iested? vpon whom haue you gaped, and thrust out your tongues? And Salomon saith, Prou. 24. 9. The scorner is an abomination to the Lord.

7.  
Tale-tel-  
lers.

Seuenthly, Tale-tellers. For a tale-teller maketh diuision among Princes, Prou. 16. 28. And by comparing, Leuit. 19. 16. with Ezek. 22. 9. you shall see the fruit of them.

8.  
Receiuers  
of false re-  
ports.

Eighthly, they that harken to euill words, and receiue false tales, Exod. 23. 1. as Dauid too too lightly beleued lying Siba, 2. Sam. 26. 1. And commonly there is dissention made among deare friends, when men giue credit at the first to euery flying tale.

4. *Quest.* What reason will you render to disswade men from bearing false witnesse?

Reasons.

Ans. That which hath beene said, is sufficient, notwithstanding I will adde this more.

1.

First, James Chap. 3. of his Epistle, vers. 4. 5. compareth the tongue to three things,

things, that is, to a bzidle wherewith an vnruely hoꝛse is gouerned, to the rudder of a ship, whereby it is guided thzough the great Seas, and to the fire: and sheweth that as these thze things well bled serue foꝛ good and necessarie bles: but abused, oꝛ vnskillfully handled, are most dangerous and hurtfull: so the tongue well bled is full of grace, but abused is a woꝛld of mischiese. For with the fruit of a mans mouth shall his belly be satisfied, and with the increase of his lips shall he be filled: death and life are in the power of the tongue, and they that loue it, shall eate the fruite thereof, Prou. 18. 20, 21.

Secondly, lying and false-witnesse-bearing, shew that we be the sonnes of the Diuell. Foꝛ the Diuell is a lier, and the father of lies, Iohn 8. 44. 2.

Thirdly, the Loꝝd hateth a false tongue, Prouerb. 6. 16, 19. and 12. 22. and therefore good men and godly ought not to loue it. 3.

5. *Quest.* What is the punishment which is appointed for him that beareth false witnesse?



Comman.10. *The Couenant betweene*

The pu-  
nishment.

Ans. The same punishment hee  
would haue brought vpon him, whom  
he accused, Deut. 19. 16, 19.

CHAP. XI.

*Of the tenth Commandement.*

*Quest.*

**T**He tenth Commandement.

Ans. *Thou shalt not couet thy neigh-  
bours house, neither shalt thou couet thy  
neighbours wife, nor his seruant, &c.*

1. *Quest.* What is the summe of this  
tenth and last Commandement?

Ans. In all the former Commande-  
ments, some outward act or deepe was  
commanded, or forbidden, but in this  
last, the Lord forbiddeth onely the desire  
of the heart.

2. *Quest.* You said afore in euerie  
Commandement, that the outward fact  
was not onely forbidden, but also the  
inward desire of the heart, and you shew-  
ed it plainly out of *Matth. 5. 21, &c.*  
and

and 15.9. Now then commeth it now to passe that this Commandement containeth nothing but that which was a parcell of each of the former Commandements?

Ans. My former answere was sufficient, but not manifest enough to make plaine to euery one the difference betweene this Commandement and the other nine, which goe before, therefore I will briefly make the difference as plaine as I can.

First, that you may be fully perswaded that these words are not onely a repetition or declaration of some things forbidden in the five Commandements going next before this, but a new, and another Commandement, euen the tenth (for you heard in the beginning out of Deut. 4. 13. that there are tenne Commandements) expressed by another word, whereon yet I will not stand, the Apostle Paul shall answere you, Rom. 7. 7. who daily examining his owne waies, and his owne heart by the Commandements of the Lord, still supposed that bare thought and wan-

I.  
Here is  
the tenth  
Comman-  
dement.



Comman. 10. *The Covenant betweene*

Dying lust had been no sinne, till he came to this tenth and last Commandement, where he found it written, Thou shalt not lust. In consideration whereof hee found himselfe deepe lier guiltie of sinne then befoze hee supposed hee had beene. Wherefoze his words are manifest and sufficient to teach vs, that heere is another Commandement, euen the tenth, both here, and also, Deut. 5. 21. in the tenth place.

2.  
Differēce  
betweene  
this and  
the other  
Comman-  
dements.  
Originall  
sinne.

Secondly, now to declare the difference betweene this tenth Commandement and the other nine, we must consider sinne, and the degrees thereof from the beginning to the end.

And first of all, there is original sinne in every man, as the Scripture beareth record, Iob 14. 4. Psal. 51. 7. Eccles. 7. 31. which is not only sinne of it selfe, but also the roote, from whence other sinnes doe budde and spring, and shoote forth themselves; the fountaine from whence other sinnes flow, and the nurse which feedeth and cherisheth other sinnes.

In the second place wee are to consider the fruits of this originall sinne, which

which are foure in number, and in degree one proceeding after another, and as it were growing one out of another, or one upon another.

4. fruits of the originall corruption.

And first out of originall corruption, as out of a filthie puddle or channell when it is stirred, ariseth a sinful concupiscence or lust without consent of will, as it may best appeare in yong children. For as that lust appeareth in them before they become to the other three degrees following: so we must vnderstand it lurketh still in mans nature though in riper yeeres it be not so manifest.

1. The affections corrupted. Concupiscence without consent of will.

In the second place there is the very same lust growne up with age, and augmented with a generall and wandring consent of the heart, as it were with another fruite, which men Chew forth when they say in their hearts, and sometimes with their mouthes, I would this mans house, lands, cattell, seruant, wife, maide, &c. were mine. Whereby they declare that they couet other mens goods, and lust after them with an vnsettled, and with a roving consent of the heart, and without any

2. Concupiscence with a wandring consent.



Comman. 10. *The Couenant betweene*

any full consent of will, or endeavour to obtaine the thing that is desired.

3.  
The will  
depraued.  
Concupi-  
scence  
with a re-  
solute con-  
sent of  
heart.

Thirdly, this former lust groweth up, still increaseth as it were a new and third branch, as being growne taller and stronger then it was before, by a full, settled, and resolute consent of the heart, not onely generally to wish and covet, but also to endeavour to obtaine that which is desired. And this desire sheweth it selfe in deedes also, as the former did in words onely. For after a man hath so resolutely wished, and lusted, after his neighbours goods, that he will haue them if he can get them, he alwaies vseth meanes to obtaine them as occasion serueth. As if hee lust after his neighbours field, as Ahab did after Naboths Vineyard, hee will seeke and vse all meanes to get it by force or by fraude. If hee cannot flatter him, and fetch him in with inticing words, then will hee finde some quicke to proue it concealed Land, or enter some action against him to vndoe him, and by more oppression obtaine it, Matth. 15. 19.

4.

The fourth, and last fruit of originall sinne

sinne is, when things so unlawfully de-  
 fired, as likewise obtained unlawfully. Perfect  
sinne.  
 And this fourth and last degree the A-  
 postle James, Chap. 1. 15. of his Epi-  
 stle, calleth perfect sinne, or sinne fini-  
 shed. The fruit wherof springing from  
 originall sinne, and growing upon the  
 very top of all these foure branches is  
 death, as the same Apostle saith.

Now of these foure branches grow-  
 ing out of originall corruption: I passe  
 over the first, as not mentioned expresse-  
 ly in this Commandement, because it  
 is without any consent of heart, which  
 consent is the thing here forbidden. For  
 this tenth Commandement, is not  
 onely, Thou shalt not lust, but there is  
 added, thy neighbours house, &c. to  
 shew that heere is forbid a lust with  
 consent of heart. For no man can co-  
 uet his neighbours house but with con-  
 sent of heart. The second branch then,  
 which is coueting and lusting after our  
 neighbours goods with a roauing and  
 wandring desire (but without any settled  
 and resolute minde to obtaine it if wee  
 may) is the thing that is forbidden in  
 this



Comman.10. *The Covenant betweene*  
this last Commandement. The third,  
and fourth branches, are the desires and  
deedes which were forbidden in the  
former commandements.

Wherefore the thing forbidden in  
this last Commandement (that I may  
repeate it againe) is a rousing and raun-  
ging lust, with a generall consent of the  
heart to wish it, yet so, that a man  
would checke and reprove his owne  
heart, rather then his desire should bee  
accomplished. If a man couet his neigh-  
bours wife with a wandring kinde of  
lust, and if there were opportunitie to  
enjoy her, but yet hee would refuse her,  
and sharply reprove his ranging desire,  
even his lust is here forbidden. Which  
teacheth vs what perfection of loue to  
God, and to our neighbours, and what  
holinesse of life these Commandements  
of the Lord require at our hands.  
Wherefore let vs follow the counsell of  
Paul, 2. Cor. 7.1. and cleanse our selues  
from all filthinesse of the flesh and spi-  
rit, and grow vp vnto full holinesse in  
the feare of God. And whoso medita-  
teth herein daily, shall finde sufficient  
cause

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cause in himselfe to humble himselfe before the Lord, as finding himselfe deeply guilty of much transgression, that though hee once thought with Paul that hee was alive without the Law, yet now beholding his soule in this and in the former Commandements, as his face in a glasse, hee shall see that sinne reuiueeth, and that hee himselfe is dead, Rom. 7. 9.

3. *Quest.* In what particular branches will you inlarge this Commandement?

*Ans.* In the former Commandements each one hath his proper object, but the object of this Commandement goeth through all the rest of the second Table, and in this is to bee enlarged, namely, in coueting our neighbours House, Land, Wife, Seruant, Oxe, &c. and the opening of one of these, shall serue for all. If a son hauing a couetous desire and wandring lust in his heart, say thus in his heart, I would I were in possession of my fathers inheritance, hee breaketh this Commandement, though he neuer utter it in word. And there



Comman. 10. *The Couenant betweene*

there are too many sonnes now adates, which thinke their Parents liue too long. For if the Poet could say long since, *filius ante diem patrios inquirat in annos*: the sonne often counts his fathers age before he die: we haue no cause to perswade vs that this is the golden age, but rather that according to the dreame of Nebuchadnezzar, Daniel 2. the golden head, the silver brests, the brazen thighs are long since past, and we now liue in the time of the yron legges, the feete whereof are partly yron, partly clay. For euen the loue betweene the father and the sonne sometimes is like the coherence of yron and clay.

Againe, if any rich Ahab desire his neighbour Naboths house or land, though hee neuer vse Ahabs meanes to purchase it, yea though he would not haue it vnlawfully though he might, yet when hee shall appeare before the Tribunall seat of Iesus Christ, and the bookes or bills of inditements bee read, then shall he finde that wandring desire witten in his owne conscience with the point of a Diamond, that it cannot be rased

*God and Man.* Comman. 10.

raised or blotted out, except hee truely repent him of all his sinnes and by a lively faith wipe it out with the blood of Iesus Christ. Wherefore as every man examining his owne soule shall finde himselfe guiltie of the breach of this Commandement in any one thing, so let him trie himselfe in the rest, and thereupon humble himselfe, and fall downe before thzone of grace, that in Iesus Christ our high Priest, hee may finde grace to helpe in time of neede, Heb. 4. 16. For Iames saith, Chap. 4. 5. The spirit that dwelleth in vs, lusteth after enuy. And Daud saith, Psalm. 94. 11. The Lord knoweth the thoughts of man, that they are vanitie.

4. *Quest.* One question more I would demand, and it is this. Whether God hath giuen this Law, these tenne Commandements, that a man by keeping them may purchase to himselfe eternall blessednesse?

Ans. I haue already dissolued part of this doubt before in the first part, Chap. 5. Quest. 12. Neuerthelesse I will giue you another answer to your demand



Comman. 10. *The Covenant betweene*

demand now, and repeat one answere  
twise ouer soz to make it plaine.

I.  
Mans  
works me-  
rit not life  
and hap-  
pinesse.

First, when Adam was created in  
the beginning, even the first day of the  
creation, God did not create him cursed  
and miserable, and then gaue him a law  
by which hee might merit blessedness:  
but God first created him good, blessed,  
and holy, and gaue him a blessed and  
happy life. Then after ward the Lord  
gaue to Adam a Law, Genes. 2. 15, &c.  
not to purchase a happie life, soz hee had  
a blessed life giuen him before at his  
creation, but that by keeping the Law  
which God gaue him, hee might conti-  
nue still in Gods fauour and in that  
blessed state of his creation: soz by  
transgressing the Law, he lost the bles-  
sed life which God had giuen him.

And this was the vse of the Lawe  
in the beginning, before the fall of A-  
dam.

Secondly, when all man-kind was  
lost in Adam, because of his disobedi-  
ence, as I shewed you in the beginning  
of the first part, Chap. 3. Quest. 1. there  
was none of all Adams posteritie that  
could

*God and Man. Comman. 10.*

could redēme himselfe by his works,  
and merit the blessed life hee had lost:  
For if man in innocencie could not  
keepe Gods Law, that he might conti-  
nue in that blessed life he had receiued of  
God, much lesse is hee able to reconer  
that he lost, seeing he is now farre wea-  
ker then he was before. Therefore the  
Lord, that is rich in mercie, and hath  
mercy on whom hee will, did promise  
Christ, and in fulnesse of time sent  
Christ, to take our humane nature vpon  
him, and so by the sacrifice of his  
owne bodie once onely offered vpon the  
Crosse to make full satisfaction for our  
sinnes, and so reconcile vs to God a-  
gaine. And thus by the death of Christ,  
and not by the merits of men, wee  
are reconciled to God, and re-  
stored to life againe. Now the Lord,  
that of his mercie hath thus brought vs  
to blessednesse againe, doth not leaue  
vs lawlesse to liue as we list, and doe  
what we will, but hath the second time  
also giuen vs his Lawes againe not to  
purchase life thereby, for of his mercy in  
Christ Iesus our Lord he hath giuen vs



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a blessed life the second time, but that by continuing in obedience to his Commandements, & by keeping of the Law, wee might abide and continue in the same blessed life which hee hath freely given vs, and not by transgressing it as Adam did, lose our happie life as Adam did. And this is the vse of the Law now to vs all that are reconciled to God in Christ, even absolutely and intirely to keepe the whole Law of God, that we may abide blessed for ever: for if we but once breake any iot of Gods Law, we lose our blessednesse againe as Adam did.

Wherefore the Lord seeing that Adam in his innocencie did not keepe the Law and that wee in our corruption, though reconciled to God, are lesse able to keepe the Law then Adam was, hath also given Christ Iesus to bee our righteousness. And Christ hath fulfilled the whole Law of God for vs, and imputeth his obedience to vs that beleene in him, and therefore we desire with Paul to be found, not having our owne righteousness of the Law, but having the  
righte

*God and Man. Comman. 10.*

righteousnesse of Iesus Christ. And thus in Christ, and by Christ it is that we keepe the whole Law, and so continue in the blessed life which is purchased for vs by Christs death.

Now it remaineth for vs, not to giue ouer our selues to all uncleannesse, but to strue to the perfection of that sanctification which is begunne in vs by the Spirit of God, and so to walke after the motions of the Spirit, not after the lusts of the flesh, as Paul teacheth vs, Rom. 6. and 7.

## The Conclusion.

### *Quest.*

**N**OW that you haue spoken of faith, of the Sacraments, and of the tenne Commandements, it remaineth, that according to your owne order propounded before, you should speake of prayer. Wherefore I pray you proceede to open that also.

**Ans.** I propounded it, as you say, and this is the proper place for it, that



*The Conclusion.*

whether we giue thanks to God for any blessing, and grace received either for our bodies, or for our soules, or for both : or else wee craue any thing at Gods hands, as increase of faith, comfort in the Sacraments, or strength against the enemies of our saluation, and power to walke after the Spirit, wee should haue a direction out of Gods Word that our prayers framed according to the will of God, might be acceptable to him. And for this cause the Lords prayer as the chiefest in the Word of God for this purpose, were to be taken in hand, and laide out in his seuerall parts and branches together with the vse of each part. And there are in it foure things chiefly to be considered : first a p̄face in the first words ; secondly, a petition, or crauing of such things as concerne Gods glory and our necessitie in the foure first petitions : thirdly, a deprecation or desiring of God to put those things farre from vs, which are, or might be hurtfull, or dangerous vnto vs in the two last petitions : and fourthly

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*The Conclusion.*

fourthly, the conclusion in the last words. But by reason that I have beene longer in the three former parts of faith, of the Sacraments, and specially of the Law, then I was purposed, and for other occasions I cannot at this present goe forward with Prayer, as I have done with the rest.

G g 3

In

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FINIS.

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In this Table P. standeth for  
Part, C. for Chapter, and q. for Que-  
stion, as you may see in the first  
word,

A.

**A** Dam created good, 1. Part, Chap. 1. Quest. 5.  
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Quest. 2.

Adulterie forbidden 4.p.c.8.q.1.

Adulterie with the fruits thereof, 4.p.c.8.q.12.

Affinitie how it is, 4.p.c.8.q.7.

Apparell after the fashion, 4.p.c.8.q.11.

Astrologers. 4.p.c.4.q.14.

B.

**B**aptisme, 3.p.c.2.q.3.

Baptisme ministred in water, 3.p.c.2.q.4.

Baptisme ministred by Ministers of the Word on-  
ly, 3.p.c.2.q.9.

Baptisme belongs to all that are in Gods coue-  
nants, 3.p.c.2.q.10.

Baptisme of children, 3.p.c.2.q.14.18.

Baptisme when administred, 3.p.c.2.q.19. & 20.

Baptisme neglected or contemned is dangerous.  
3.p.c.2.q.22.

Baptisme not to be ministred in priuate houses. 3.  
p.c.2.q.23.

Baptisme ministred by sprinkling on of water, 3.  
p.c.2.q.23. Bastards

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Bastards are strangers 4.p.c.8.q.12.

Bawdrie, 4.p.c.8.q.10.

*Belus* made a god after his death, 4.p.c.3.q.5.

Blessings of this life, 2.p.c.9.q.6.7.

Blessing of the life to come, 2.p.c.9.q.8.

Borrowing vpon vsurie, 4.p.c.9.q.12.

C.

**C**alling effectuall, 1.p.c.4.q.1.

**C**atechizing of two sorts of people, 1.p.c.5.  
q.22.

Ceremoniall Law what it teacheth, 4.p.c.1.q.5.

Ceremonial law how abrogated, 4.p.c.1.q.5. & 6.

Ceremonies of the Iewes, what they signifie, 4.p.  
c.1.q.5. & 4.p.c.5.q.7.

Ceremonies threefold, 4.p.c.5.q.7.

Chastitie vowed, 4.p.c.8.q.10.

Children of the faithfull are in the couenant. 3.p.  
c.2.q.13.

Children baptizd. 3.p.c.2.q.14. & 18.

Children dying vn baptizd, 3.p.c.2.q.22.

Children how punished for their fathers faults, 4.  
p.c.3.q.13. (c.6.q.7.

Childrens daies prolonged by their parents. 4.p.

Children disobedient to Parents, 4.p.c.6.q.9.

Childrens duties 4.p.c.6.q.9.

Children not marriageable, 4.p.c.8.q.8.

Christ our Redeemer, 1.p.c.3.q.2.

Christ our righteousness, 1.p.c.5.q.6.

Christ our mediator, 1.p.c.5.q.8.



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Christs person, 2.p.c.5.q.2.  
Christs office, 2.p.c.5.q.5.  
Christ our Prophet, 2.p.c.5.q.6.  
Christ our Priest, 2.p.c.6.q.1.  
Christ Kingdome, 2.p.c.7.q.1.  
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Church is Christs Kingdome, 2.p.c.7.q.4.17.  
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Couenant between God & Man, 1.p.c.5.q.1.& 14  
Couenant renewed, 1.p.c.5.q.17.& 21.  
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Day, the first of euery moneth, 4.p.c.5.q.5.  
Dayes of rest, 4.p.c.5.q.5.& 8.  
Dayes prolonged by Parents, 4.p.c.6.q.7.  
Dancing, 4.p.c.8.q.11.  
Death came by sinne, 1.p.c.2.q.2.  
Definition of faith, 2.p.c.2.q.7.8.  
Definition of a Sacrament, 3.p.c.2.q.1.  
Degrees of marriage, 4.p.c.8.q.7.  
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Donatists kill themselues, 4.p.c.7.q.4.  
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**E**mpერours of Rome consecrated for gods, 4.p.  
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### F.

**F**aith, what it is, 2.p.c.2.q.4. & 8.

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Freedome of the faithfull, 2.p.c.7.q.16.

### G.

**G**OD his person, 2.p.c.3.q.2.

God his properties, 2.p.c.4.q.1.

God is but one, 2.p.c.3.q.3.6.

God the Father, 2.p.c.3.q.5.

God the Sonne, 2.p.c.3.q.5.

God the holy Ghost, 2.p.c.3.q.5.

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E 4.p.c.3.q.14.

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Life to be preserued, 4. p. c. 7. q. 9.  
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Loue God, 4. p. c. 2. q. 14.  
Lust, 4. p. c. 11. q. 2.

M.

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Man



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O.

**O**Aths of two kinds, 4.p.c.4.q.5.

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P.

**P**Arents of three sorts, 4.p.c.6.q.2.3.

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Parents not honoured many waies, 4.p.c.6.q.9.

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Po-



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Punishment of Children for their fathers offences  
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